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H. M. HENRY, PRINTER.

Selections.

ADDRESS,

To the Non-Slaveholders of the South, on the Social and Political Evils of Slavery.

(Continued.)

VI. STATE OF MORALS.

Christianity, by controlling the malignant passions of our nature, and exciting its benevolent affections, gives a sacredness to the rights of others, and especially does it guard human life. But where her blessed influence is withdrawn, or greatly impaired, the passions resume their sway, and violence and cruelty become the characteristics of every community in which the civil authority is too feeble to afford protection.

No society is free from vices and crime; and we well know that human depravity springs from another source than slavery. It will not, however, be denied that circumstances and institutions may check those evil propensities to which we are all prone; and it will, we presume, be admitted, that in forming an opinion of the moral condition and advancement of any community, we are to be guided in our judgment, not by insulated facts, but by the *tone of public opinion*. Atrocities occur in the best regulated and most virtuous States; but in such, they excite indignation, and are visited with punishment; while in vicious communities, they are treated with levity and impunity.

In a country where suffrage is universal, the representatives will but reflect the general character of their constituents. If we are permitted to apply this rule in testing the moral condition of the South, the result will not be favorable.

In noticing the public conduct of public men, we are not sensible of violating any principle of courtesy or delicacy; we touch not their private character, or their private acts; we refer to their language and sentiments, merely as one indication of the standard of morals among their constituents, not as conclusive proof, apart from other evidence.

On the 15th February, 1837, R. M. Whitney was arraigned before the House of Representatives, for contempt in refusing to attend when required before a committee. His apology was, that he was afraid of his life; and he called as a witness in his behalf, one of the committee, Mr. Fairfield, since governor of the State of Maine. It appeared that in the committee, Mr. Peyton, of Virginia, had put some interrogatory to Whitney, who had returned a written answer, which was deemed offensive. On this, as Mr. Fairfield testified, Peyton addressed the chairman, in these terms: "Mr. Chairman, I wish you to inform this witness, that he is not to insult me in his answers; if he does, God damn him! I will take his life on the spot!" Whitney rose, and said he claimed the protection of the committee; on which, Peyton exclaimed, "God damn you, you shan't speak; you shan't say one word, while you are in this room; if you do, I will put you to death!" Soon after, Peyton observing that Whitney was looking at him, cried out, "Damn him, his eyes are on me—God damn him, he is looking at me—he shan't do it—damn him, he shan't look at me!"

The newspaper reports of the proceedings of Congress informed us, that in a late session of the House, Mr. Dawson, a member from Louisiana, went up to Mr. Arnold, another member, and said to him, "If you attempt to speak, or rise from your seat, sir, by God, I'll cut your throat!"

In the debate on the Florida war, Mr. Cooper having taken offense at Mr. Giddings, of Ohio, for some remarks relative to slavery, said in his reply, "If the gentleman from Ohio will come among my constituents, and promulgate his doctrines there, he will find that lynch law will be inflicted, and that the gentleman will reach an elevation which he little dreams of."

In the session of 1841, Mr. Payne, of Alabama, in debate, alluding to the abolitionists, among whom he insisted the postmaster general ought to be included, declared that he would proscribe all abolitionists—he "would put the brand of Cain upon them—yes, the mark of HELL; and if they came to the South, he would *hang them like dogs!*"

Mr. Hammond, of South Carolina, at an earlier period, thus expressed himself in the House: "I warn the abolitionists, ignorant, infatuated barbarians as they are, that if chance should throw any of them into our hands, he may expect a *felon's death!*"

And now, fellow-citizens, do these men, with all their profanity and vulgarity, breathing out threatenings and slaughters, represent the feelings, and manners, and morals of the slaveholding community? We have seen no evidence that they have lost a particle of popular favor, in consequence of their ferocious violence. Alas! their language has been re-echoed again and again by public meetings in the slave States; and we proceed to lay before you overwhelming proof that in the expression of their murderous feelings towards the abolitionists, they faithfully represented the sentiments of their constituents.

VI. DISREGARD FOR HUMAN LIFE.

We have already seen that one of the blessings which the slaveholders attribute to their favorite institution, is exemption from popular tumults, and from encroachments by the democracy, upon the rights of property. Their argument is, that political power in the hands of the poor and laboring classes, is always attended with danger, and that this danger is averted when these classes are kept in bondage. With these gentlemen, life and liberty seem to be accounted as the small dust of the balance, when weighed against slavery and plantations; hence, to preserve the latter, they are ever ready to sacrifice the former, in utter defiance of laws and constitutions.

We have already noticed the murderous proposition in relation to abolitionists, made by Governor M'Duffie, to the South Carolina legislature, in 1835: "It is my deliberate opinion that the *laws* of every community should punish this species of interference by *death*, without benefit of clergy." In an address to a legislative assembly, Governor M'Duffie refrained from the indecency of recommending *illegal murder;* but we shall soon find that the public sentiment of the South by no means requires that abolitionists shall be put to death with legal formalities; but on the contrary, the slaveholders are ready, in the language of Mr. Payne, to "hang them like dogs."

We hazard little in the assertion, that in no civilized Christian community on earth, is human life less protected by law, or more frequently taken with impunity, than in the slave States of the federal Union. We wish to impress upon you the danger and corruption to which you and your children are exposed from the institution, which, as we have shown you, exists by your sufferance. But you have been taught to distrust and discredit *us;* and hence it becomes necessary to enter into details, however painful, and to present you with authorities which you cannot reject. What we have just said of the insecurity of human life, will probably be deemed by you and others, as abolition slander. Listen, then, to slaveholders themselves:

"We long to see the day," said the governor of Kentucky, in his message to the legislature, in 1837, "when the law will assert its majesty, and stop the wanton destruction of life, which almost *daily* occurs within the jurisdiction of this commonwealth. *Men slaughter each other with almost perfect impunity.* A species of common law has grown up in Kentucky, which, were it written down, would, in all civilized countries, cause her to be re-christened in derision, *the land of blood.*"

The present bishop of the Episcopal church in Kentucky,* a few years since published an article on the murders in that State. He states that some with whom he had conversed, estimated them at eighty per annum; but that he had rated them at about thirty; and that he had ascertained that for the last three years, there had not been "an instance of capital punishment in any *white* offender." "It is believed," says he, "there are more homicides on an average of two years, in *any* of our more populous *counties*, than in the whole of several of our *States* of equal, or nearly equal, population to Kentucky."

Governor McVay, of Alabama, in his message to the legislature, November 15th, 1837, thus speaks:

"We hear of homicides in different parts of the State, continually, and yet have few convictions, and still fewer executions! Why do we hear of stabbings and shootings almost *daily* in some part or other of our State?"

Death by Violence.—The moral atmosphere in our State appears to be in a deleterious and sanguinary condition. Almost every exchange paper which reaches us, contains some inhuman and revolting case of murder, or death by violence. *Not less than fifteen* deaths by violence have occurred, to our certain knowledge, within the past three months.—*Grand Gulf (Miss.) Advertiser, 27th June*, 1837.

Contempt of Human Life.—In view of the crimes which are daily committed, we are led to inquire whether it is owing to the inefficiency of our laws, or to the manner in which these laws are administered, that this FRIGHTFUL DELUGE OF HUMAN BLOOD FLOWS THROUGH OUR STREETS, AND OUR PLACES OF PUBLIC RESORT.—*New Orleans Bee, 23d May*, 1838.

At the opening of the criminal court in New Orleans, November 4th, 1837, Judge Lansuge delivered an address, in which, speaking of the prevalence of violence, he used the following language:

"As a Louisianian parent, I reflect with terror, that our beloved children, reared to become one day honorable and useful citizens, may be the victims of these votaries of vice and licentiousness. Without some powerful and certain remedy, our streets will become BUTCHERIES OVERFLOWING WITH THE BLOOD OF OUR CITIZENS!"

While the slaveholders are terrified at the idea of the "great democratic rabble," and rejoice in human bondage, as superseding the necessity of "an order of nobility, and all the appendages of a hereditary government," they have established a reign of terror as insurrectionary and as sanguinary in principle as that created by the sans-culottes of the French revolution. We indulge in no idle declamation, but speak the words of truth and soberness.

A public meeting convened in the *church!!* in the town of Clinton, Mississippi, 5th September, 1835,

"Resolved, That it is our decided opinion that any individual who dares to circulate, with a view to effectuate the designs of the abolitionists, any of the incendiary tracts or newspapers now in the course of transmission to this country, is justly worthy, in the sight of God and man, of immediate death; and we doubt not that such would be the punishment of any such offender, in any part of the State of Mississippi where he may be found."

It would be tedious to copy the numerous resolutions of similar import, passed by public meetings in almost every slave State. You well know that the promoters of those lawless and sanguinary proceedings did not belong to the "rabble;" they were not "mean whites," but rich, influential slaveholders. A meeting was held in 1835, at Williamsburgh, Virginia, which was harangued by no less a personage than John Tyler, recently governor of the State, and now *President of the United States;* under this gentleman's auspices, and after his address, the meeting resolved,

"That we regard the printing and circulating, within our limits, incendiary publications tending to excite our slaves to insurrection and rebellion, as treasonable acts of the most alarming character; and that when we detect offenders in the facts, we will inflict upon them condign punishment, without resorting to any other tribunal."

The profligacy of this resolution needs no comment. Mr. Tyler well knew that the laws of Virginia, and every other State, were abundantly sufficient to punish crime; but he and his fellow-lynchers wished to deter the people from receiving and reading anything adverse to slavery; and hence, with their usual audacity, they determined to usurp the prerogative of courts and juries, and throw down all the bulwarks which the law has erected for the protection of innocence.

Newspapers are regarded as the mirrors of public opinion. Let us see what opinions are reflected in those of the South.

The Charleston Courier, 11th August, 1835, declared that "the *gallows and the stake*" awaited the abolitionist who should dare to "appear in person among us."

"The cry of the whole South should be death, instant death to the abolitionist, wherever he is caught."—*Augusta (Georgia) Chronicle.*

"Let us declare through the public journals of our country, that the question of slavery is not, and shall not be open to discussion; that the system is too deep-rooted among us, and must remain forever; that the very moment any private individual attempts to lecture us upon its evils and immorality, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out and cast upon the dunghill."—*Charleston (S. C.) Telescope.*

This, it will be noticed, is a threat addressed, not to the northern abolitionists, but to *you*, fellow-citizens—to the great majority of the white inhabitants of the South—and *you* are warned not to express *an opinion* offensive to your aristocracy.

"*Awful, but Just Punishment.*—We learn, by the arrival of the steamboat Kentucky, last evening, from Richmond, that Robinson, the Englishman mentioned in the Beacon of Saturday, as being in the vicinity of Lynchburg, was taken about fifteen miles from that town, and *hanged* on the spot, for exciting the slaves to insurrection."—*Norfolk (Virginia) Beacon, August* 10, 1835.

"We can assure the Bostonians, one and all, who have embarked in the nefarious scheme of abolishing slavery at the South, that lashes will hereafter be spared the backs of their emissaries. Let them send out their men to Louisiana; they will never return to tell their sufferings, but they shall expiate the crime of interfering in our domestic institutions, by being BURNED AT THE STAKE."—*New Orleans True American.*

"Abolition editors in slave States will not dare to avow their opinions. It would be instant DEATH to them."—*Missouri Argus.*

Here, again, is a threat directed against any of *you*, who may happen to have the command of types and printer's ink.

Now we ask what must be the state of society, where the public journals thus justify and stimulate the public thirst for blood? The very idea of *trial* is scouted; and the mob, or rather the slaveholders themselves, are acknowledged to be the arbiters of life and death. The question we put to you as to the *state of society*, has been already answered by the official declarations of the governors of Kentucky and Alabama, and of Judge Lansuge, of New Orleans; as well as by the extracts we have given you from some of the southern journals, relative to the frequency of murders among them. We could farther answer it, by filling sheets with accounts of fearful atrocities. But we purposely refrain from referring to assassinations and private crimes; for such, as already remarked, occur in a greater or less degree in every community, and do not necessarily form a test of the standard of morals. But we ask your attention to a test which cannot be questioned. We will present for your consideration a series of atrocities perpetrated, not by individuals in secret, but in open day, by the *slaveholding populace.*

We have seen that two of the southern papers we have quoted, threaten abolitionists with THE STAKE. This awful and horrible punishment has been banished by the progress of civilization, from the whole of Christendom, with the single exception of the American slave States. It is scarcely necessary to say, that even in them, it is unknown to the laws, although familiar to the people. It is also deserving of remark, that the two journals which have made this atrocious threat, were published not among the rude borderers on our frontier settlements, but in the populous cities of Charleston and New Orleans, the very centres of southern refinement.

"*Tuscaloosa, (Alabama,) June* 20, 1827.—The negro [one who had killed a Mr. M'Neilly] was taken before a justice of the peace, who *waived his authority*, perhaps through fear, as a crowd of persons had collected to the number of seventy or eighty, near Mr. People's [the justice] house. He ac[t]ed as president of the mob, and put the vote, when it w[as] decided he should be immediately executed, by bein[g] *burnt to death.* The sable culprit was led to a tree and tied to it, and a large quantity of pine knots collected and placed around him, and the fatal torch applied to the pile, even against the remonstrances of several gentlemen who were present; and the miserable being was in a short time burned to ashes. This is the *second* negro who has been *thus* put to death, without judge or jury, in this country."

On the 28th April, 1836, a free negro was arrested in St. Louis, Missouri, and committed to jail, on a charge of murder. A mob assembled, and demanded him of the jailer, who surrendered him. The negro was then chained to a tree, *a short distance from the court house*, and burnt to death.

"After the flames had surrounded their prey, and when his clothes were in a blaze all over him, his eyes burnt out of his head, and his mouth seemingly parched to a cinder, some one in the *crowd*, more compassionate than the rest, proposed to put an end to his misery by shooting him; when it was replied that it would be of no use, since he was already out of his pain. 'No,' said the wretch, 'I am not; I am suffering as much as ever; shoot me, shoot me.' 'No, no,' said one of the fiends, who was standing about the sacrifice they were roasting; 'he shall not be shot; I would sooner slacken the fire, if that would increase his misery;' and the man who said this, was, we understand, an *officer of justice.*"—*Alton Telegraph.*

"We have been informed that the slave William, who murdered his master (Huskey) some weeks since, was taken by a party a few days since, *from the sheriff* of Hot Springs, and *burned alive!* yes, tied up to the limb of a tree, and a fire built under him, and consumed in a slow, lingering torture."—*Arkansas Gazette, October* 29, 1836.

The Natchez Free Trader, 16th June, 1842, gives a horrible account of the execution of the negro Joseph, on the 5th of that month, for murder.

"The body," says that paper, "was taken and chained to a tree, immediately on the bank of the Mississippi, on what is called Union Point. The torches were lighted, and placed in the pile. He watched unmoved the curling flame as it grew, until it began to entwine itself around and feed upon his body; then he sent forth cries of agony painful to the ear, begging some one to blow his brains out; at the same time surging with almost superhuman strength, until the staple with which the chain was fastened to the tree, not being well secured, drew out, and he leaped from the burning pile. At that moment, the sharp ring of several rifles was heard, and the body of the negro fell a corpse to the ground. He was picked up by two or three, and again thrown into the fire and consumed."

"*Another Negro Burned.*—We learn from the clerk of the Highlander, that while wooding, a short distance below the mouth of Red river, they were *invited to stop a short time, and see another negro burned.*"—*New Orleans Bulletin.*

Thus we see that burning negroes alive is treated as a spectacle, and strangers are invited to witness it. The victim of this exhibition was the negro Enoch, said to have been an accomplice of Joseph, and was burned a few days after the other.

We have thus given you no less than *six* instances of human beings publicly burned alive in four slave States; and in each case, with entire impunity to the miscreants engaged in the horrible murder. But these were cases which *happened* to be reported in the newspapers, and with which we *happened* to become acquainted. There is reason to believe that these executions are not of rare occurrence; and that many of them, either through indifference or policy, are not noticed in the southern papers.

A recent traveller remarks:

"Just before I reached Mobile, two men were *burned alive* there, in a slow fire, in the open air, in the presence of the *gentlemen* of the city. No word was breathed of the transaction, in the newspapers."—*Martineau's Society in America, vol.* 1, *p.* 373.

But the murderous spirit deplored by the governors of Kentucky and Alabama, and the "frightful deluge of human blood" complained of by the New Orleans editor, had no reference to the murder of *negroes.* Men who can enjoy the sight of negroes writhing in flames, and are permitted by the civil authorities to indulge in such exhibitions, will not be very scrupulous in taking the lives of each other. You well know how incessantly the work of human slaughter is going on among you; and no reader of your public journals can be ignorant of the frequent occurrence of your deadly street fights. But for the reason already given, we meddle not with these. We charge the slaveholding community, as such, with *sanctioning* murder, and protecting the perpetrators, and setting the laws at defiance. This we know is a grievous charge, and most grievous is the proof of it. But mistake not our meaning. God forbid that we should deny that many of the community to which we refer, utterly abhor the atrocities we are about to detail. We speak of the murderous feelings of the slaveholding community, just as we speak of the politics, the manners, and the morals of any other community, freely acknowledging that there are numerous and honorable exceptions. For the general truth of our assertion, we appeal to the authorities, and the facts we have already laid before you, and to those we are about to offer.

You have already seen that the pro-slavery press has recommended the murder of such northern abolitionists as may be caught in the South; we now ask your attention to the efforts made by the slaveholders to get prominent abolitionists into their power.

In 1831, a citizen of Massachusetts established a newspaper at Boston, called the Liberator, and devoted to the cause of negro emancipation. The undertaking was perfectly legal; and he himself having never been in Georgia, had of course violated none of her laws. The legislature, however, forthwith passed a law offering a bribe of $5,000 to any person who would arrest and bring to trial and conviction in Georgia, the editor and publisher of the Boston paper. This most atrocious law was "approved" on the 26th December, 1831, by William Lumpkin, the governor. The object of the bribe could have been no other than the abduction and murder of the conductor of the paper; his *trial* and *conviction* under Georgia laws, being a mere pretense; the Georgia courts having as much jurisdiction over the press in Paris, as in Boston. A lynch court was the only one that could have taken cognizance of the offense, and its proceedings would undoubtedly have been both summary and sanguinary.

The horrible example thus set by the Georgia legislature, was not without its followers.

At a meeting of slaveholders at Stirling, September 4, 1835, it was formally recommended to the governor to issue a proclamation offering the $5,000 appropriated by the act of 1831, as a reward for the apprehension of *either* of the *ten* persons named in the resolution, citizens of New-York and Massachusetts, and one a subject of Great Britain; not one of whom it was even pretended had ever set his foot on the soil of Georgia.

The Milledgeville (Georgia) Federal Union, of February 1, 1836, contained an offer of $10,000 for kidnapping A. A. Phelps, a clergyman, residing in the city of New-York.

The committee of vigilance, of the parish of East Feliciana, offered in the Louisiana Journal, of 15th October, 1835, $50,000 to any person who would deliver *into their hands* Arthur Tappan, a New-York merchant.

At a public meeting of the citizens of Mount Meigs, Alabama, 13th August, 1836, the honorable [!] Bedford Ginress in the chair, a reward of $50,000 was offered for the apprehension of Arthur Tappan, or Le Roy Sunderland, a clergyman of the Methodist church, residing in New-York.

Let us now witness the practical operation of that murderous spirit which dictated the foregoing villanous bribes. We have already seen the conduct of the slaveholding community to *negro* offenders; we are now to notice its tender mercies to men of its own color.

In 1835, there was a real or affected apprehension of a servile insurrection in the State of Mississippi. The slaveholders, as usual on such occasions, were exceedingly frightened, and exceedingly cruel. A pamphlet was afterwards published, entitled, "*Proceedings of the citizens of Madison county, Mississippi, at Livingston, in July*, 1835, *in relation to the trial and punishment of several individuals implicated in a contemplated insurrection in this State. Prepared by Thomas Shuckleford, Esquire. Printed at Jackson, Mississippi.*" This pamphlet, then, is the *southern* account of the affair; and while it is more minute in its details than the narratives published in the newspapers at the time, we are not aware that it contradicts them. It may be regarded as a sort of semi-official report, put forth by the slaveholders, and published under their implied sanction. It appears, from this account, that in consequence of "rumors" that the slaves meditated an insurrection—that a colored girl had been heard to say that "she was tired of waiting on the white folks—wanted to be her own mistress, for the balance of her days, and clean up her own house," &c. a meeting was held, at which resolutions were signed, organizing a committee, and authorizing them "*to bring before them any person or persons, either white or black, and try in a summary manner any person brought before them, with power to hang or whip, being always governed by the laws of the land, so far only as they shall be applicable to the case in question; otherwise to act as in their discretion shall seem best for the benefit of the country, and the protection of its citizens.*"

This was certainly a most novel mode of erecting and commissioning a court of judicature with the power of life and death, expressly authorized to act independently of "the laws of the land."

The constitution of the State of Mississippi, which no doubt many of the honorable judges of the court had on other occasions taken an oath to support, contains the following clause: "No person shall be accused, arrested, or detained, except in cases ascertained by law, and according to the forms which the same has prescribed; and no person shall be punished, but in virtue of a law established and promulgated prior to the offense, and legally applied."

Previous to the organization of this court, *five* slaves had already been *hung* by the people. The court—or rather, as it was modestly called by the meeting who erected it—"the committee," proceeded to try Dr. Joshua Cotton, of New England. It was proved to the satisfaction of the committee, that he had been detected in many low tricks—that he was deficient in feeling and affection for his second wife—that he had traded with negroes—that he had asked a negro boy whether the slaves were whipped much? how he would like to be free? &c. It is *stated* that Cotton made a confession that he had been aiming to bring about a conspiracy. The committee condemned him *to be hanged in an hour after sentence.*

William Saunders, a native of Tennessee, was next tried. He was convicted "of being often out at night, and giving no satisfactory explanation for so doing"—of equivocal conduct—of being intimate with Cotton, &c. Whereupon, by a unanimous vote, he was found guilty, and sentenced to be *hung.* He was executed with Cotton, on the 4th of July.

Albe Dean, of Connecticut, was next tried. He was convicted of being a very lazy, indolent man—having very little *pretensions* to honesty—of "pretending to make a living by constructing washing machines"—of "often coming to the owners of runaways to intercede with the masters to save them from a whipping." He was sentenced to be *hung*, and was executed.

A. L. Donavan, of Kentucky, was then put on his trial. He was suspected of having traded with the negroes—of being found in their cabins, and enjoying himself in their society. It was proved that "at one time he actually undertook to release a negro who was tied, which negro afterwards implicated him;" and that he once told an overseer "it was cruel work to be whipping the poor negroes as he was obliged to do." The committee were satisfied, from the evidence before them, that Donavan was an emissary of those deluded fanatics of the North, the abolitionists. He was condemned to be *hung*, and suffered accordingly.

Ruel Blake was next tried, condemned, and *hung.* "He protested his innocence to the last, and said his life was sworn away."

Here we have a record of no less than *ten* men, five black and five white, probably all innocent of the crime alledged against them, deliberately and publicly put to death by the slaveholders, without the shadow of legal authority.

The Maysville (Kentucky) Gazette, in announcing Donavan's murder, says he formerly belonged to Maysville, and was "a much respected citizen."

A letter from Donavan to his wife, written just before his execution, and published in the Maysville paper, says:

"I am doomed to die to-morrow, at 12 o'clock, on a charge of having been concerned in a negro insurrection in this State, among many other whites. We are not tried by a regular jury, but by a committee of *planters* appointed for the purpose, who have not time to wait on a person for evidence. . . . . Now I must close by saying before my Maker and Judge, that I go into His presence as innocent of this charge as when I was born. . . . . I must bid you a final farewell, hoping that the God of the widow and the fatherless will give you grace to bear this most awful sentence."

And now, did these butcheries by the Mississippi PLANTERS, excite the indignation of the slaveholding communities? Receive the answer from an editor of the Ancient Dominion, replying to the comments of a northern newspaper: "The Journal may depend upon it that the Cottons and the Saunders, men confessing themselves guilty of inciting and plotting insurrection, will BE HANGED UP wherever caught, and that *without the formality of a legal trial.* Northern or southern, such will be their inevitable doom. For our part WE APPLAUD the transaction, and none in our opinion can condemn it, who have not a secret sympathy with the Garrison sect. If northern sympathy and effort are to be cooled and extinguished by such cases, it proves but this, that the South ought to feel little confidence in the professions it receives from that quarter."—*Richmond Whig.*

About the time of the massacre in Clinton county, another awful tragedy was performed at Vicksburg, in the same State. FIVE men, said to be *gamblers*, were HANGED by the mob on the 5th of July, in open day.

The Louisiana Advertiser of 13th July, says, "These unfortunate men claimed to the last, the privilege of American citizens, the *trial by jury*, and professed themselves willing to submit to anything their country would legally inflict upon them; but we are sorry to say, their petition was in vain. The black musicians were ordered to strike up, and the voices of the supplicants were drowned by the fife and drum. *Mr. Riddle, the cashier of the Planter's Bank*, ordered them to play Yankee Doodle. The unhappy sufferers frequently implored a drink of water, *but they were refused.*"

The sympathy of the Louisiana editor, so different from his brother of Richmond, was probably owing to the fact, that the murdered men were accused of being gamblers, and not abolitionists.

When we said these five men were hung by the *mob*, we did not mean what Chancellor Harper calls "the democratic rabble." It seems the cashier of a bank, a man to whom the slaveholders entrust the custody of their money, officiated on the occasion as master of ceremonies.

A few days after the murders at Vicksburg, a negro named Vincent was sentenced by a lynch club at Clinton, Miss. to receive 300 lashes for an alledged participation in an intended insurrection. We copy from the *Clinton Gazette:*

"On Wednesday evening, Vincent was carried out to receive his stripes, but the ASSEMBLED MULTITUDE were in favor of *hanging* him. A vote was accordingly *fairly* taken, and the hanging party had it by an overwhelming majority, as the politicians say. He was remanded to *prison.* On the day of execution a *still larger crowd was assembled*, and fearing that the public sentiment might have changed in regard to his fate, after everything favorable to the culprit was alledged which could be said, the vote was taken, and his *death was demanded by the people.* In pursuance of this sentiment so unequivocally expressed, he was led to a black-jack and suspended to one of its branches—WE APPROVE ENTIRELY OF THE PROCEEDINGS; THE PEOPLE HAVE ACTED PROPERLY."

Thus, SIXTEEN human beings were deliberately and publicly murdered by assembled crowds, in different parts of the State of Mississippi, within little more than ONE WEEK, in open defiance of the laws and constitution of the State.

And now we ask, what notice did the chief magistrate of Mississippi, sworn to support her constitution, sworn to execute her laws—what notice, we ask, did he take of these horrible massacres? Why, at the next session of the legislature, Governor Lynch, addressing them in reference to abolition, remarked, "Mississippi has given a *practical* demonstration of feeling on this exciting subject, that may serve as an impressive admonition to offenders; and however we may regret the occasion, we are constrained to admit that necessity will sometimes prompt a summary mode of trial and punishment unknown to the law."

The iniquity and utter falsehood of this declaration, as applied to the transactions alluded to, are palpable. If the victims were innocent, no necessity required their murder. If guilty, no necessity required their execution contrary to law. There was no difficulty in securing their persons, and bringing them to trial.

In 1841, an *unsuccessful* attempt was made in Kentucky, to murder a man. The assailants were arrested, and lodged in jail for trial. Their fate is thus related in a letter by an eye-witness, published in the Cincinnati Gazette:

Williamstown, Ky. July 11th, 1841.—The unfortunate men, Liman Couch, and Smith Maythe, were taken out of jail on Saturday about 12 o'clock, and taken to the ground where they committed the horrid deed on Utterback, and at 4 o'clock were HUNG on the tree where Utterback lay when his throat was cut. The jail was opened by force. I suppose there was from FOUR TO SEVEN HUNDRED people engaged in it. Resistance was all in vain. There were three speeches made to the mob, but all in vain. They allowed the prisoners the privilege of clergy for about five hours, and they observed that they had made their peace with God, and they deserved to die. The mob was conducted with coolness and order, more so than I ever heard of on such occasions. But such a day was never witnessed in our little village, and I hope never will be again."

The fact that this atrocity was perpetrated in "our little village," and by a rural population, affords an emphatic and horrible indication of the state of morals in one of the oldest and best of our slave States.

Would that we could here close these fearful narratives, but another and recent instance of that ferocious lawlessness which slavery has engendered, must still be added. The following facts are gathered from the Norfolk (Va.) Beacon, of Nov. 19, 1842:

George W. Lore was, in April, 1842, convicted in Alabama, on circumstantial evidence, of the crime of murder. The Supreme Court granted a new trial, remarking, as is stated in another paper, that the testimony on which he was convicted was "unfit to be received by any court of justice recognized among civilized nations." In the meantime Lore escaped from jail and was afterwards arrested. He was seized by a mob, who put it to vote, whether he should be surrendered to the civil authority or be hung. Of 132 votes, 130 were for immediate death, and he was accordingly HUNG, at Spring Hill, Bourbon county, on the 4th November.

And now, fellow-citizens, what think you of Mr. Calhoun's "most safe and stable basis for free institutions?" Do you number TRIAL BY JURY among free institutions? You see on what basis it rests—the will of the slaveholders. You see by what tenure you and your children hold your lives. In New-York you are told by high southern authority, "you may find loafer, and loco-foco, and agrarian, and the most corrupt and depraved of rabbles." But we ask you where would your life be most secure if charged with crime, amid the rabble of New-York, or that of Clinton, Vicksburg, and Williamstown? We think we have fully proved our assertion respecting the disregard for human life, felt by the slaveholding community; and of course their contempt for those legal barriers which are erected for its protection. Let us now inquire more particularly how far slavery is indeed a stable basis on which free institutions may securely rest.

From the Liberator.

REVOLUTION IN HAITI.

The revolution in Haiti, by which Boyer is deposed, and banished, appears to be complete. It is the triumph of the people, over usurpation and misrule, consummated with scarcely the shedding of a drop of blood, in the most decisive and popular manner. The page of history does not record an overturn of this kind, and to this extent, more remarkable in its character, or more honorable to those by whom it has been achieved. It not only shows that the Haitiens are making rapid advances in republican reform, but it demonstrates their right to be acknowledged as a free and independent republic. In this instance, they have behaved with almost unexampled clemency, and shown a disposition to abstain from every act of revenge. They are clearly in the right, and therefore, should receive the congratulations of the friends of freedom, throughout the world. The struggle has not been one of selfishness, or of partisan rivalry, but for their substantial benefit. May they go on in the good work of improvement, until they shall be delivered from every burden, and crowned with every blessing!

We have received an interesting letter from "an old and devoted friend," in Port-au-Prince, giving the particulars of this brilliant revolutionary movement; but as some of these have been given to our readers, obtained through other channels, it is unnecessary to recapitulate them in our columns. We quote a few passages. The despotic power of Boyer, says the writer, so long submitted to, almost with impunity, is now no more. A small band of patriots resolved to be free, and are so! Five in number kindled the flame at Aux Cayes, and, meeting with some discouragement from the acting general at that place, the old veteran Borgella, (too decrepid to decide with promtitude,) retreated to Jamaica. Increased to the number of forty, they raised the standard of "Liberty or Death," and in twenty days, were fifteen thousand strong—while Boyer was indefatigably engagedin baffling their designs. It was the firm determination of the patriots to act only on the defensive, and obtain their cause without the effusion of blood. They wrote to Boyer, repeatedly to this effect, with the most honorable assurances; and all they required was, that he would yield to the *vox populi*, that they might thus be enabled to revise the constitution, which he had so frequently violated. To all these mild remonstrances, he replied "like a madman, and a coward." Now, too late, he sets about entrenching the city—sends out about four thousand troops to give the patriots battle—and, contrary to the constitution, he also sends the citizens' "guard national," well knowing they were opposed to his measures, places them in the middle of his regiments for the fight, but kept himself at home. The patriots await these manœuvres with cannons masked, until one of the regiments fired twice, when the fire was returned with such effect, that the governmental forces either fled or grounded their arms. This was a decisive blow. On the tidings reaching Port-au-Prince, the women became aroused, resorted to the government house, and there menaced and insulted the fallen President, who, in pity, was allowed to embark on board an English man-of-war, with all his family and suite, and his two favorite generals, Inginac and Victor. The victorious patriots marched into the place in perfect order. The whole populace, great and small, now wear cockades and white plumes. The city has been illuminated for four nights. A regular committee is appointed to keep order, and joy and gratitude to their deliverers are everywhere exhibited by the people.

Boyer sailed for Port Royal. Our correspondent says, it is reported that he embezzled about half a million of dollars, and that he gave private orders to his dependants at each of his elegant country seats to deface and pillage them, in order to injure the patriotic cause; but these reports, we think, should be received with very great allowance.

The leading patriots in this remarkable revolution are Herard Dumesle, the persecuted representative of the people; his cousin, Riviere Herard, commanding general; Laudun and Giffrard, two other distinguished characters; and Boyer's commanding general, Lazar, who, at the earliest period, joined the patriots.

"To-day," says the writer, "we are to have a solemn *Te Deum*, for the success of the popular army." He sends us a copy of a spirited proclamation, disfranchising the late President and all his adherents. It is, being translated, as follows:

HAITIEN REPUBLIC.

"*Liberty, or Death.*"

ACT OF FORFEITURE—IN THE NAME OF THE SOVEREIGN PEOPLE.

Charles Herard, senior, executor-in-chief of the will and resolutions of the sovereign people, in virtue of the powers which have been conferred on him in the name of the people, by the act of November 21, 1842, in execution of the manifest explanatory of their grievances, and declarative of the reclaiming of their rights.

Whereas, General Jean Pierre Boyer has violated the constitution whereby he held the executive power as president of Haiti—1st. By the numerous attacks he has made upon the system of national representation, by decimating the members in 1822, 1832, 1839, and 1842, in order to destroy its independence, and compel a retraction of its choice: 2d. By his abuse of the presidential function of nominating candidates for the senate, whether at the time of making out the lists, or by presenting members of his own family, as favorites, who had no claim to that dignity, in order to make this body the mere tool of his will: 3d. By the usurpation of powers not granted by the constitution, particularly that of pardon, and of issuing paper money: 4th. By the delegation which he caused to be made to himself, through an illegal and corrupt legislature, of powers expressly refused by the constitution; such as those of forming and organizing the army, changing or modifying the monetary system, suspending civil laws by extraordinary measures, among which are commissions established in all the cities, under pretext of securing public order: 5th. By taking the imitative, in the laws relative to the public taxes: 6th. By altering the text of laws, and refusing to promulgate decrees of the legislature: 7th. By depriving the citizens of their lawful tribunals, and subjecting them to the arbitrary decisions of civil or military commissions, composed of creatures of his own: 8th. By the illegal removal of unremovable judges, in order to substitute corrupt men, devoted to his caprice: 9th. By the arbitrary removal of honorable functionaries, whom he had no right to remove.

And whereas, by all these things, planned with evil intention, he has overturned all principle, violated all rights, destroyed all guaranties, especially the trial by jury, and the liberty of the press, violated the rules and protecting forms of justice, until both person and property are no longer secure; and while crushing the people with odious exactions, plunged the finances and the public administration in disorder and anarchy, the better to conceal the dilapidation in the public funds: and whereas, to establish his tyranny, and to accustom the people to servitude, he has endeavored to extinguish in them every sentiment of national dignity, seeking to brutalize them by those two engines of despotism, misery, and ignorance; and by a system of falsehood, espionage, and accusation, has perverted public opinion, corrupted public morals, sown hatred and division among the citizens, and thrown distrust and terror into families; and having entered into this path of iniquity, has given himself over to the most odious tyranny, making himself the only source of power in the country; and as, in fine, by profound ignorance of the rights of man, and bad faith in international relations, he has compromised the Haitien character, and the Haitien honor, and hazarded the national independence:

And whereas, the republic, having been put in peril by such a state of things, the people, despairing of a reform which they have so many times sought in vain by their legitimate organs, are compelled to take up arms to revoke the constitutional compact to which they had consented, and reassume the exercise of their sovereignty:

And whereas, all those who have co-operated in the acts of usurpation and tyranny of President Boyer, or who, by disloyal action, or perfidious counsels, have seconded his despotic measures, whether as public functionaries, or as executors of his orders, ought to be deemed his accomplices:

Therefore, it is ordered and declared as follows:

ARTICLE 1. General Jean Pierre Boyer has forfeited the office of president of Haiti, being guilty of high treason.

ART. 2. Joseph Balthazar Inginac, general of division and secretary-general; Alexis Beaubrun Ardouin, ex-senator; Charles Celigny Ardouin, administrator of the arrondisment des Cayes; Jean Jacques St. Victor Poil, general of brigade and commandant of the arrondisment of Port-au-Prince; Jerome Maximilien Borgella, general of division, commandant of the arrondisment des Cayes, and, for the time being, of the South; Jean Baptiste Riche, general of brigade; Lowis Mesmin Seguy Villevaleix, senator; are accused as accomplices of President Boyer, and traitors to the country.

ART. 3. All the individuals comprised in the first and second articles shall be delivered up to a national jury, and judged in the form that may hereafter be determined.

ART. 4. All authority ceasing before the will of the sovereign people, there shall be provided all public functions, of which the utility shall be recognized, in such form as shall be prescribed by the new constitution.

ART. 5. Meanwhile, the citizens in actual performance of civil or military duty, shall continue to exercise their functions under the authority of the popular government, until removal or confirmation.

ART. 6. The present act shall be printed, read, and placarded throughout the whole territory of the republic.

Done at Aux Cayes, the 10th of March, 1843—the fortieth year of the independence of Haiti, and the first

ably filling responsible stations in society, have been made, and widely circulated. We have no expectation, on the present occasion, of going into an examination and refutation, singly, of the various charges that have come to our knowledge. But we think it right to take this opportunity to declare, that our society, in this Yearly meeting, has not relaxed in its testimony against slavery; that, on the contrary, it is the united belief of this meeting, that the testimony has been growing stronger amongst us, for many years past, and that our Yearly meeting earnestly desires to improve every right opening, under the influence of the Holy Spirit, to advocate the cause of universal and unconditional emancipation; and to manifest, on all proper occasions, our testimony against slavery and oppression. Our members have also been desired, in the advices issued by the Yearly meeting, to do the same thing; notwithstanding it has been thought right to advise them not to mix, for that purpose, with the popular associations of the day. By reference to the minutes of our Yearly meeting, for the last five years or more, copies of which have been furnished to the families, this will more fully appear.

In 1836, an edition of two thousand copies of an epistle on slavery, was printed for circulation, besides three thousand copies more of the same, which was contained in the minutes of the Yearly meeting, and furnished to the families. In this epistle, which was introductory to a valuable one received from the Yearly meeting of Friends in London, Friends were advised to take no part in the unrighteous work of expatriation, it being the judgment of the meeting, that the slaves are entitled to their freedom without condition; and that conditions cannot therefore be justly attached to the right to be free. It was also proposed, whether it might not then "be most safe for the members of our religious society to refrain from becoming members of other societies," having for their object the extinction of slavery.

In 1837, an address on slavery, to all in the United States who profess the Christian religion, and hope for salvation through the mercy and merits of our Lord and Saviour, Jesus Christ, was adopted, and twenty thousand copies printed, and widely circulated. A memorial was also sent to Congress, in the same year, protesting against the annexation of Texas to the United States, in which it was distinctly set out, as the main objection to the annexation, that slavery and the slave trade might thereby be perpetuated, "to a fearful extent."

At the Yearly meeting in 1838, Friends were invited by the African committee, standing appointed by the Yearly meeting, to renewed exertions in behalf of suffering humanity, by endeavoring to spread the concern, and enlighten the minds of the people, by giving circulation to such publications as are calculated to advance the cause of emancipation, on Christian principles; while it was also "deemed best," for reasons then given, that our members should abstain from mixing with associations of those not of our society, for the purpose. At the next Yearly meeting, the committee having been engaged, as usual, in active exertions for the good of the free people of color amongst us, expressed their belief that there was an increasing interest and concern felt in the minds of many Friends, to promote the entire abolition of slavery.

In 1840, an epistle was issued by the meeting for sufferings, and approved by the Yearly meeting, in which the meeting expressed its satisfaction in knowing that others were engaging in the work in which our society has been so long engaged, and desiring Friends not to indulge in apathy or lukewarmness, nor relax their labors, in all suitable openings, for the benefit of the colored race; repeating, at the same time, the advice before given, not to join the abolition and colonization societies. The Yearly meeting also directed the re-printing of an epistle from the Yearly meeting of Friends in London, on the subject of slavery, to the number of five thousand copies, to be annexed to our minutes, for distribution to the families, and the meeting for sufferings afterwards directed three thousand more, for general circulation. The attention of the meeting for sufferings was also drawn to the subject of petitioning the legislatures of Indiana and Ohio, and of the general government, in behalf of the African race; but no way opening, in the right authority, to petition Congress, special deputations of Friends were sent with petitions, in this year, and also in 1841 again, to both the State legislatures, in behalf of the people of color, who caused the petitions to be presented, and remained some time at the seats of government, engaged in active labors among the members.

In 1841, in an epistle to the subordinate meetings, issued by the Yearly meeting, it is said, that "it is far from the wish of this meeting to induce, on the part of our members, an apathy of feeling on the deeply affecting subject of slavery." On the contrary, a desire was expressed, "that all may faithfully maintain this Christian testimony, and cherish a lively interest, both for the oppressed and oppressor;" again repeating the advice not to join in association with those who do not profess to wait for divine direction in such important concerns.

In 1842, the meeting for sufferings directed the reprint for circulation, mostly in the slave States, of three thousand copies of an "Appeal to the professors of Christianity in the southern States, and elsewhere, on the subject of slavery, by the representatives of the Yearly meeting of Friends for New England," in which the horrors of the slave trade are strongly set out, and in which it is shown that the trade must derive its support from the unrighteous system of slavery, &c.

In addition to the forenamed public acts of the meetings, it is well known that many concerned individuals were also engaged, as way opened, in labors in the same cause; some of whom extended their labors into the slave States.

After all these public demonstrations of the society by our Yearly meeting, how can it be said, with any degree of fairness or truth, that we have been doing nothing before the public on the subject of slavery?

In the exercise and travail of the society, for the last few years, since the spirit of over-active zeal and insubordination made its appearance, we have esteemed it a special favor of our Heavenly Father and merciful Preserver, that the ministers, and other concerned Friends, from other Yearly meetings, who have, in the prosecution of their religious services, visited our Yearly meeting, and participated with us in feeling, have mostly, and so far as we know, without exception, approved and sanctioned the advices issued by this meeting, and the Yearly meeting, on the subjects relating to slavery, and have given us united support and assistance in those measures, of which the separatists so loudly complain.

In regard to the measures alluded to before, as being arbitrary and proscriptive, and which are set out as being another cause of separation, it may be proper to remark, that the proceedings alluded to, are believed to be in accordance with the usages of our society. We think that the epistle of advice issued by our late Yearly meeting, made out in accordance with the proceedings of the meeting in which it is said that "those who have distinguished themselves by opposition or disregard to the advices and travail of the body, are manifestly unsuitable for important services in it, while they remain in that situation," no new principle or practice is recommended. It has, we believe, been a common practice in our society, to leave off from all important appointments, and stations in the church, such as are out of unity with the body for any cause; and all such as are standing against the discipline or advices. It has not been common to disown such speedily, without first extending brotherly counsel and labor for their reclamation; nor were any disowned, or cut off, by our last Yearly meeting; measures were only adopted, in accordance with the usages of society, to discontinue from service, while they remain in their present condition, persons who had given much practical evidence of alienation, opposition, and disunity with the proceedings and advices; and not for bearing a faithful testimony against slavery, as has been erroneously stated. And we have felt ourselves religiously concerned, to proceed to do such duties as were required at our hands, in mildness, tenderness, and under the influence of heavenly love and forbearance; and while it is still our concern and prayer, to perform faithfully, firmly, and promptly, those duties required at our hands, in the proper support of our discipline, and the good order of the church, it is our desire for ourselves, and our members generally, to proceed cautiously, mildly, and tenderly.

Finally, dear Friends, we wish you, in your testimony against slavery, which we desire you by no means to abate, to exercise the spirit, and follow the practice, of our dear, departed Friend, John Woolman, and other worthy predecessors, of the same practices, whom we have been slanderously charged with discarding. We again renewedly state, that we still adhere to our ancient principles and testimony, in regard to slavery, and that we desire and advocate unconditional emancipation; believing that all men, without regard to color or nation, are equally objects of redeeming love, through Christ Jesus our Lord, and equally entitled to freedom.

Signed by direction, and on behalf of the meeting aforesaid.

ELIJAH COFFIN,
Clerk for the present meeting.

From the Philanthropist.

CONFESSION OF A SLAVEHOLDER.

DR. BAILEY:—I wish to make a confession to my friends, and as I cannot see them all, face to face, I would be glad if you would give it a place in the Philanthropist. We are commanded to confess our faults, one to another, and I have no doubt but most of my friends will be surprised at the confession I am about to make; for so far as I have been known at all, for the last six years, I have been known as an abolitionist. What, then, will be their surprise, to learn, for the first time, that I was for fifteen years, a *slaveholder!* I have sometimes been tempted to frame an excuse for my conduct, but could never make out one that would even satisfy myself. How then could I satisfy others? I knew it was wrong to enslave human beings, descended from the same common parents with myself, and can now well remember expressing that opinion when but a boy; and yet, soon after I was twenty-one, I found myself a partner in a company, that held a large number of slaves. In this connection I voluntarily continued for fifteen years. How I managed to keep conscience as quiet as it was for so long a period, I cannot tell; the most that I can now remember is, that when the subject of slavery came up (as it sometimes would) I would say,—I can't help it—I can't abolish slavery—the niggers are well enough off—somebody must take care of them, &c. In short, I went over with all those excuses, which were so common in the early part of the anti-slavery enterprise. The precise number of slaves held by our company, I do not now recollect, nor do I know that it is of much consequence, for had we held but one, we should have been guilty; the number, however, was very large; few persons, if any, in the United States, held more. You will conclude by this time, that we grew vastly rich, but such is not the fact, for we were at a great expense to build places, where they could be safely kept, and we employed agents to transact all the business of the plantation, which was very extensive, (being ten miles square) and the annual outlays required to keep it in good slaveholding condition, were immense, and at times reduced us so low, that our company was on the very verge of bankruptcy. But do not understand that our company ever *owned* a slave—not at all—far from it. The law did not allow us to *own* a slave—oh, no—we were nothing but slave-*holders*. We held them in bondage for "southern gentlemen;" we were but one peg above the slave, in point of rank. Our business was (as drivers told us) to keep the slaves from running away, and, if they did, to bring them back to *our* masters. Well, our company went on for many years, doing just as we were told, when I accidentally met with a paper, which contained some information respecting the future prospects of our company, which led me to investigate the subject, and I found that we had lost money, honor, credit, self-respect, and even wounded conscience by our connection with this abominable scheme of villany. I then quit the concern, and would sooner take stock under Latham's bank bill, if it allowed me to issue but one dollar in paper, for every one hundred in specie, than again be found in such a mean and contemptible employment, as that of holding one man, that another might rob him; and as I am now done with my confession, permit me to ask my old partners a few questions. Why do you continue the business any longer? The proof that it is a losing concern, in every way, shape, and manner, can be had for the reading. And although you have often been told by the drivers, that you are bound to do this dirty work, yet, no such bond can be produced, and if it could, still it would not be binding on you, because it would be in direct violation of the law of God. But if you are still determined to follow your old business, I beg of you not to find any more fault with slaveholders for monopolizing all the offices of the government, for it is impossible for a slave *owner* to have much more respect for a slave-*holder* than he has for a slave, if that slave-*holder* is not permitted to *own* a slave, which is exactly your condition. If you really believe that an all-wise Creator has so ordered things in this world that it is your duty to hold men in bondage, that others may rob them of their earnings.—I say if you really believe this, and cannot, and will not see it in any other light; why, then I would say to you, cease your murmuring and complaining. "Fret not against the Lord:"

Hang not the head and look so sadly,
But as you MUST do, do it gladly.

And when you are disposed to complain of your hard lot, and hard, times, just turn your attention to the "field hands;" contrast your condition with theirs, and you will see there is still considerable difference in your condition. You are permitted to enjoy the society of your family and friends, and are allowed to teach them to read the Bible, and you can go with them to the house of God, and hear the gospel preached, provided, nothing be said against slavery, or the sin of oppression. Oppression, you know, (when you can get enough of it together,) is what makes slavery. And again, on the Fourth of July, you are permitted to fire a big gun, hurrah for independence, and fancy yourself a free man, and on election days, you are not only allowed, but *required* to hurrah for Clay, Calhoun, or some other dealer in human flesh. You have done, and are doing all you can, to have this great nation ruled by a few unprincipled men who make merchandise of men as good as themselves, and while you continue thus to act, it will never become you to complain, until your masters place you upon the block of the auctioneer, and knock you off to the highest bidder.

LUTHER BROWN.

ELLSWORTH, Trumbull county, Ohio.

DECISION OF THE SUPREME COURT IN CASE OF PRIGG.

We make the following extract from the Eleventh Annual Report of the Board of Managers of the Massachusetts Anti-Slavery Society. It was written by *Edmund Quincy*, and occupies about 80 octavo pages. It is an admirable document, both in manner and matter:

"Such is the substance of this celebrated discussion of the Supreme Court; a decision which sweeps away by a breath all safeguards of all personal liberties, which the jealous care of our ancestors, for five hundred years, has been devoted to secure for us. And this by the tribunal which the people have established as the sacred depository of their liberties, where they might be safe from their own excesses! The bitterness of the wound is enhanced by the knowledge of the trusted hands that dealt it—as poison seems to its victim more deadly, when administered by his confessor, in the Eucharist. By this decision, the personal liberty of every inhabitant of the free States is placed at the mercy of a single judge, selected by his enemy. The right of trial by jury, though guarantied by the Constitution of the United States, is denied by it in the case in which, of all others, it is the most precious, not even excepting that which touches life itself, and the laws securing it to their inhabitants by some of the States, in cases affecting their liberty, inferentially declared to be void. The writ of habeas corpus is forever suspended, in which its interference is the most essential to personal liberty. If a man claim the horse of another as his property, he must establish his claim to the satisfaction of a jury of the country. If he claim a man as his chattel personal, by mistake or perjury, he may carry him off into hopeless slavery by the certificate of a single justice of the peace, who may be the vilest and most abandoned of men,—who may, by possibility, be abiding a trial that will consign him to the penitentiary, or the gallows. The whole tone of the decision is marked by the assumption, that the preservation of the blessings of slavery, and not of liberty, to themselves and their posterity, was the guiding purpose of the framers of the Constitution; and to the accomplishment of that great end, all the rights of the inhabitants of the free States must be sacrificed. If this be, indeed, the meaning of the constitution of government which our fathers purchased with their blood, the battles of the revolution were fought in vain. The star-chamber and court of high commission, in their most despotic days, never claimed for any tyrant such a power as this. If this be, indeed, the law of the land, and if it cannot be speedily changed, then, upon the principles in which men glory as those of '76, the moment of revolution has arrived. If ever a state of things existed, which justified an appeal to arms for deliverance from intolerable assumptions and abuses of arbitrary power, it is the one which this decision of the Supreme Court announces to be the lawful and constitutional condition of the inhabitants of the free States. It is the business of abolitionists to endeavor, by peaceable means, to avert the necessity of this fearful remedy for intolerable grievances. Let us labor earnestly in this our god-like vocation. But if, in spite of all our efforts, the Constitution shall still be held to be a lie to us, which strips us of all our rights, in the name of liberty, and places the insolent foot of the slave master upon our necks, may we exclaim, with one accord, and with an earnest purpose, LET THE CONSTITUTION PERISH! If the bond of this boasted Union be, indeed, but links of iron, binding our free limbs to the triumphal car of slavery, as it crushes beneath its wheels all that we hold most dear, MAY THE UNION BE SHIVERED, AND THAT SPEEDILY, INTO A THOUSAND FRAGMENTS!

☞ *Will the New Jersey papers please copy this?* ☜

From the Liberator.

DIABOLICAL OUTRAGE.

PROVIDENCE, April 18, 1843.

Dear Friend Garrison:—Knowing you to be a friend of humanity, and a lover of mankind, I hasten to lay before you the following matter of facts, to dispose of them as may best suit yourself:

I am the pastor of the African Methodist Episcopal Church, for the cities of Providence and Boston. I have charge of the Bethel church, in West Centre street, Boston, but make the city of Providence my principal place of residence.

On the 27th of March, I left this place for Philadelphia. I arrived in the city of New-York on board the steamer Mohegan, about three o'clock, P. M. Wednesday, March 26th. Between 4 and 5 o'clock, in the afternoon of the same day, I went to the ticket office of the Jersey city railroad company, and purchased a ticket of the agent, or clerk, of the company, for a passage to Philadelphia. I gave him four dollars for the ticket, the same that all others gave, for which I found no fault, after I had asked the agent if I could be accommodated with a comfortable seat in the cars. He answered me in the affirmative, and satisfactorily assured me that I should be as well accommodated as any other gentleman. I find no fault with him; he gave me all I asked. I crossed the river with a ticket he gave me for that purpose, and about half-past five o'clock, I was seated in the car for Philadelphia, by the conductor of the train. I took my seat in the most secluded part of the car, in order to be out of the way of my neighbors, as much as possible, and so I passed over a part of the road quite comfortably, and unmolested, while the then present conductor remained on the train. Somewhere on the road, we changed conductors, and I fell into the hands of another before we reached Trenton, N. J. Sometime after we left Trenton, we came to another stopping-place, and when the cars were about to move again, the conductor came to me and said, "*Here, old fellow! you must come out of that.*" I asked him why? He said, "*That is none of your business.*" I answered him, "I cannot move until you assign me your reason for it." He rejoined, "*I shall not reason with you about it. All you have to do is to come out, and if you don't, I'll pitch you out.*" I answered, "Well, sir, you will have it to do; for I cannot move myself until you give me a reason for it." I said no more, and this I said as calm, and easy, as possible, to be heard in the noise and bustle, that were going on at the time. For some minutes, he stood and said much, not worth mentioning. I said nothing. At last, he became much agitated, seized me by the throat, threw me down, and being unable to pitch me out himself, left me on the floor. In a few minutes, before I could regain my seat, he returned with four others—there may have been more, I am sure not less. With violence they fell upon and beat me. From the beginning, I had said not a word, only what I have already named, except to cry for help, after so many had fallen upon, and beat me, until I had altogether despaired of life. I was gagged—had handkerchiefs crammed into my mouth—was beaten with their fists, and caned—was stamped in the stomach, and beat until almost unable to speak—and was finally thrown into the car, where the men go to smoke, &c. &c. nearly helpless, and without a friend I knew, except the Rev. N. Colver, of Boston, and one other gentleman, whose name I do not know. To them I wish to return thanks in this letter, for their kindness to me. Some time after, we arrived in Philadelphia, and I was placed under the care of a physician. Since then, I returned to this city, and am now laboring under the influence of the ill treatment I received upon that occasion. I made no attempt to defend myself, by entering into violent combat, because I believed it to be wrong. "The servant of the Lord must not strive." I did not enter suit against the conductor, or company, for the injuries I sustained, for this plain reason, and many others:—I believe there is a just God, who is and will be the avenger of all those that do wrong. "Vengeance is mine; I will repay, saith the Lord," I believe he "hath appointed a day, in which he will judge the world in righteousness by the man Christ Jesus." That day I believe not far distant, and then I expect to meet them at the tribunal of God. God himself will award them according to their works. "Will not the Judge of all the earth, do right?" I am sure that he will, and with this assurance, I have committed myself, and all that I have into his hands, trusting that the day will come, when every man shall be rewarded according to his works.

I am yours, for the cause of truth,

JABEZ P. CAMPBELL.

Communications.

To the Old School division of the General Assembly of the Presbyterian Church in the United States, meeting at Philadelphia, May, 1843.

DEAR BRETHREN—Rev. Mr. Smith, of Livingston, Sumpter county, Alabama, on his way to attend the meeting of your body the present year, traveled from Cincinnati to Wheeling in company with several clergymen belonging to both divisions of the Presbyterian church, to whom he communicated the following facts respecting his relation to slavery—to wit:

That he is a native of Columbiana county, Ohio, and and studied for a time at a northern college; that he is now a Presbyterian minister in your connection, laboring in South Alabama; that, by marriage, he became the possessor of some fifteen to twenty slaves; that of this number one was a small child, the rest men and women; that "*he believed*" two or three of them could read; that he had "tried hard" to impress the slaves with the duty of being formally married when they wished to take up with companions, but that they were so in the *habit* of cohabiting without any such ceremony, that he found it impossible to make them duly feel its importance; that he had often performed the marriage ceremony for blacks, in the usual form, except that he added to the promise of mutual fidelity till death—"or till separated by circumstances beyond your control, (i. e. sale or removal, &c.)

Mr. Smith was attended by a female slave, who waited on his daughter; and understanding, from the conversation of several persons on board, that she wished to leave slavery, and remain in Ohio, I informed Mr. Smith of the fact; and that the woman was free by the laws of Ohio, having been taken by her master within the bounds of the State; that he could not take her back without enslaving a free woman. And I requested him to bring the woman forward, that we might converse with her; and if she preferred to return to slavery, our care of the matter would cease. He replied, that I might converse with her, "*if I chose to risk all the consequences; that he never suffered any one to interfere with a person under his care,* WITH IMPUNITY;" that he considered the woman's condition, as slave to him, to be far preferable to freedom in Ohio; he therefore did not think it his duty to allow her to remain. And as he left the boat at Wheeling, Virginia, instead of proceeding to Wellsville, the residence of his father, he doubtless has left his slave in the care of some slaveholder, on the Virginia side of the Ohio, for safe keeping, and perhaps to earn him a few dollars while he is in attendance on the sittings of your body.

The question which I wish to propound to your reverend body, is this: "Ought a brother, under the circumstances above detailed, to be allowed his seat, as a commissioner to your general assembly, and no notice taken of the fact that he holds, and intends to hold, as a slave, a woman who is free by the law of God and the civil law of this country?

Would you admit to a seat on your floor, a minister who should commit a like or an equal outrage upon a woman who had never been enslaved? If not, since this woman is free by the decision of the Supreme Court of Ohio, declaring that "slaves coming within that State, by and with the consent of their masters, are free by the operation of Ohio law"—a decision sustained by the whole course of English common law decisions, since 1782; and by the law and practice of several of the United States—why should the former enslavement of this unfortunate woman operate in your breasts, to excuse this clergyman for re-enslaving her now that she is free? The moment she landed upon the Cincinnati wharf, she stood on soil where the ordinance of 1787—an ordinance lying deeper in the code of Ohio than the constitution itself of the State—declares, that "*There shall be neither slavery nor involuntary servitude,*" except for crime. She was that instant free. His legal right to her as a slave, which was before nothing by the law of God, then perished even as by the law of the land. Taking that woman back to slavery against her will, is then *kidnapping*, according to the meaning and intent of the law. And is it come to this? Shall open, avowed kidnappers of women, instead of finding a cell in our penitentiary, be admitted to seats in our church courts, to sit as our spiritual judges? If such things are tolerated by the Presbyterian church in the United States, the merits of a thousand martyrs could not long save it from the merited contempt and abhorrence of all just men.

If there were palliating circumstances in the case of Mr. Smith, their force might well be allowed. Any circumstances which would mitigate his *wickedness*, would relieve the heart of every lover of his species. But there are no such circumstances. He is from the North; from Ohio, where slavery was forever forbidden before a State existed. His first impressions, therefore, those impressions which abide in men till death, were all of freedom. He knows, too, the horrors of slavery. The very woman in question had had, he said, several husbands; some of whom were dead, and some "*they had taken away from her!*" He "*believed she now had one whom she called her husband.*" (This he stated to myself.) "He *was of the impression* she could read; she could certainly spell a little;" and he yet had the effrontery to declare, that in taking her back to a condition so contrary to every idea and hope of purity and piety, *he was doing what he judged to be for her good!* a declaration which, if it be true, shows in him a deeper degree of depravity, if possible, than if it were false. The man who, against her will, can take a woman into such a condition as his own statements showed this woman's state to have heretofore been, and really think he is doing her a kindness all the while, shows not only a destitution of Christianity, but that the very foundations of morality, the first elements of manhood, are corrupted and perverted within him.

For the truth of the substance of this statement, you can call on your commissioner from the presbytery of Chillicothe, who was present, and personally knowing to most of the facts. Earnestly praying for the purification of the Church of Christ from every form of sin,

I am, very respectfully,

Yours, in the fear of God,

J. BLANCHARD.

LETTER FROM DAVID RUGGLES.

NORTHAMPTON, May 1st, 1843.

I regret that you did not state, in your remarks introducing an extract of my letter in the Standard of the 6th ultimo, that I sojourn here as a member of this great and interesting family, called "The Northampton Association of Education and Industry," established to live out the hallowed principle of "*equal brotherhood—the all-embracing law of love*—so emphatically taught by true Christianity."

That no member is considered to be "in the employ of the association;" but that each and every member *employs* himself and herself in promoting the welfare of all, by preparing this family, "by an enlightened and never-ending education, to be peaceful, happy, and active fellow-laborers together," in promoting a higher development of the race.

I shall remain here a few months longer, until I gain sufficient physical and mental strength to re-enter the arena for the redemption of our enslaved and perishing countrymen.

I wish that the fact could be generally known among such of our disfranchised friends as are desirous of securing an education, and a trade, at the same time, for their children, male or female, and who are able to pay the sum of one hundred dollars a year for board, washing, and tuition, while they pursue an English and classical education, with a practical knowledge of agriculture, horticulture, and silk growing or silk manufacturing, carpentering, brick and stone masonry, blacksmithing, cutlery, or tailoring.

I regard the privileges and advantages afforded to the pupils and members of this association, to be superior to any with which I am acquainted in this country. Among the members of this interesting community of practical abolitionists, are our well-known friends, George W. Benson, and Dr. Erasmus D. Hudson. The standard of equality here erected and sustained, "recognizes no distinction of rights, or rewards, between the strong and the weak, the skillful and the unskillful, the man and the woman, the rich and the poor; but welcoming all to an equal participation in God's blessed bounty."

I am truly your friend,

DAVID RUGGLES.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LXXII.

The Slave Trader.

About the year 1804, Isaac Sherman went to Philadelphia, in consequence of having received information of several vessels belonging to merchants of that city being engaged in the African slave trade. He was recommended to the abolitionists of that place by some of the abolitionists of New-York. He called upon me, informed me of the object of his visit, and expressed a wish to have an interview with some members of the abolition society. Several of them being notified, met at my house, when Sherman explained the object of his visit. Shortly after, the society had a meeting, and appointed a committee, consisting, I think, of seven persons, to assist him in prosecuting the business. I do not, at this remote period, recollect all their names. Thomas Harrison, Samuel Harvey, and myself, were some of them. Sherman was a native of New England, a shrewd, plausible man, and made an impression on the committee, that his motives were purely benevolent and honorable. Divers persons who, from their character and standing in the world, we should not have suspected, were found to be engaged in the nefarious traffic; upon the enormity of which no man could expatiate more fluently than Sherman. He had been in Philadelphia but a short time, before he informed the committee that the brig Tryphenia, belonging to Maher & McDermot, had been employed in transporting slaves from the island of St. Thomas to Havana. It was determined to commence a prosecution, for the penalty prescribed by an act of Congress. Although the committee were unanimous as to the propriety of instituting legal proceedings, there was much difficulty in prevailing upon any of them to consent to permit their names to be used as plaintiff in the case. At length, rather than the culprits should be suffered to escape, I consented, and a suit was instituted in my name. The case was tried in the circuit court of the United States. Bushrod Washington presided. The law was as explicit as language could make it; that it should be unlawful for any vessel "to be employed, or made use of, in transporting or carrying slaves from one foreign country, or place, to another." The judge, however, said that Congress could never be such knights-errant as to make a law to prevent a man from taking his property where he pleased; that it was the intention of the law to prohibit vessels from taking *free* people, and making slaves of them; of course, we were defeated. Lewis and Rawle, two eminent lawyers, advised an appeal; but as Maher & McDermot had failed, the case was abandoned. A suit was instituted by Sherman against a certain Captain Towers, which he commuted, as I was informed, by Towers paying seven hundred and fifty dollars. The committee discovered that Sherman's views were entirely mercenary, and withdrew their countenance and support; but he still pursued the business on his own responsibility. He would take his seat in a sailor boarding-house, call for a glass of grog, and when a sailor came in, Sherman would treat him, enter into familiar conversation, and, without exciting suspicion of his object, would often contrive to elicit information sufficient to convict persons engaged in the slave trade. He related to me the following circumstance: He had noticed in the newspapers the sailing of a ship, which he suspected was destined for a slaver. Some considerable time after, he saw, by the papers, that she had arrived in South America; I believe at Monte Video. He had no doubt that she had a cargo of slaves; he resorted to the following expedient to obtain proof of the fact. He took his seat in a sailor boarding-house, treated every sailor who happened to step in, and inquire of him where he was last from, what vessel he had sailed in, &c. After spending several days in this way, he happened to meet with one who had been in the suspected vessel. He took the sailor into a private room, and after prevailing upon him to promise secresy, he addressed him thus; I have very nearly his own words: "Well, now, sir, I rely upon your honor, that you will not betray me. I own part of that ship, and am concerned in the voyage. I have always suspected that the captain made a false return as to the number of slaves, and by that means has cheated me out of a considerable sum of money. I want you to inform me how many you took on board, how many died on the passage, and how many you sold at Monte Video." The sailor, not suspecting his object, gave him a full account of the whole voyage. Sherman then took him to an attorney, had an affidavit drawn, proceeded to Richard Peters, judge of the district court of the United States, and the sailor swore to the facts. This was transmitted to New-York, where the vessel was libelled, and, by due process of law, was condemned, and sold.

Another vessel, belonging to P. C. and T. P. of Philadelphia, was discovered, by the same means, to have been engaged in the slave trade. I saw an affidavit of one of the sailors, which stated that she took in about four hundred slaves at Mozambique, and sailed thence for South America; that on the voyage, they encountered a severe storm, which injured the ship, so that they stopped at the Cape of Good Hope to repair. After the repairs were completed, they again set sail for the destined port. Soon after leaving the cape, it was found that the rice had been wet during the gale, and had become sour, which produced disease among the slaves, and many died. On one occasion, nine of them were brought on deck, being so ill that fresh air was deemed necessary to save their lives. Weak and emaciated as they were, after being on deck a short time, they exhibited symptoms of mutiny, and refused to go below when ordered to do so. A son of one of the owners, whom I well knew, was supercargo. He held a consultation with the captain, and it was judged necessary to adopt prompt measures to quell the spirit of insurrection manifested among the slaves. The supercargo took his musket, and again ordered the men to go below, which they refusing to do, he took deliberate aim, and shot three, one after another, and they fell dead upon the deck. The others, seeing this, submitted, and went below. This affidavit, I was told, was read to the young man, in the presence of the witness. He asked the witness, "Did you see me shoot three men?" He replied, "I saw you shoot, and the men fall." The parties, finding their case desperate, compromised the matter, by giving Sherman fifteen hundred dollars; and there the matter ended.

A woman by the name of Robbins, belonging to some one of the eastern States, was the owner of a schooner, that sailed, I believe, from Newport, directly to the coast of Africa. She went in the vessel herself, managed the whole concern, took in a cargo of slaves, transported them to Havana, and there sold them. She made two or three voyages of the same character. She afterwards sold her vessel, and went to Philadelphia. As soon as Sherman heard of it, he procured process, proceeded with the marshal's deputy to her lodgings, and arrested her. Being informed of the nature of the charge on which the proceedings were founded, she inquired of Sherman, "Is this your doings?" "Yes, ma'am," he replied. "Well, I tell you, you had better take care what you are about. A man in Rhode Island got his ears cut off for meddling with this kind of business; and you will get yours cut off, if you don't take care what you are about." Sherman coolly put back the hair from his head, showed the place where ears had been, and answered, "I am that man." Mrs. Robbins, as he called her, gave bail to appear at court; the action was *qui tam*. (the lawyers can tell what that means.) In a few days, however, she cited Sherman to appear before Judge Peters, when it appeared that she had lately been married, and that her husband's name not being included in the proceedings, they could not be sustained; she was therefore discharged. Sherman forthwith renewed the suit, in legal form; but the woman was not to be found. She left the city, and was not heard of afterwards. She was said to be wealthy.

I will now give an account how Sherman came to loose his ears. For a series of years, he had prodigiously harassed those human hyenas, who fatten upon the tears and blood of their fellow-men. He was instrumental in getting a certain vessel condemned, and sold at Bristol, R. I. When she was put up for sale, the first person who bid was immediately seized by men with painted faces, and Indian costume. These disguised savages took him to a small island near by, stripped him from the waist up, and severely whipped him. This violent procedure intimidated others, and the vessel sold for a mere trifle. Sherman had rendered himself extremely odious, and a determination seems to have been formed to take his life. He was once traveling to Bristol, in the prosecution of his profession; that of an informer. Observing two men following him in a chaise, he became alarmed; and in order to ascertain to a certainty whether or not he was the object of their pursuit, he turned out of the road usually traveled, and went several miles round about. They kept after him. This circumstance convinced him that they meditated an attack. By hard traveling, he reached Bristol about dusk in the evening; and he soon discovered that his pursuers took lodgings at the same place that he did. A little after ten o'clock, he retired to bed, taking care to lock the door. Although very weary, fear kept him awake. The family retired, and all was still, till about twelve o'clock, when he heard the door of the room on the opposite side of the entry, suddenly burst open. From the noise, he apprehended some person was being murdered. The lynchers, discovering their mistake, released the man whom they had pulled out of bed, and in an instant knocked out the pannels of the door in the room where Sherman lay. After beating him severely with a club, they put a rope round his ancles, and five or six men thus pulled him down stairs, and run as fast as they could, over stones and rough ground, till they come to the water's edge. Here they held a consultation. Some proposed to tie a stone to his neck, and throw him into the water. Others alledged that if such a plan were adopted, it would not be known what had become of him; but if they were to kill him, and leave him on the shore, everybody would know the cause of his death, and it would intimidate others. The latter suggestion prevailed. They gashed his head with a sharp stone, cut off both his ears, and mangled him in a most shocking manner. After inflicting ninety-three wounds, (the scars of which I have seen,) they left him naked, and, as they supposed, lifeless, on the shore. But after some time he revived, and with much difficulty crawled to the house. The authorities of the city issued a proclamation, offering a reward for the apprehension of the desperadoes who had committed the outrage; but they were never discovered. He gradually recovered his usual health, and renewed his vocation, with increased energy. He possessed superior talents, and was as well acquainted with the laws respecting the slave trade, as any lawyer in the country. He had made them his peculiar study for many years, with great diligence and perseverance.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 11, 1843.

THE END OF THE YEAR.

The retirement of "L. M. C." from the editorial charge of the Standard, will furnish cause of regret to its readers, almost universally. Her labors have been more generally acceptable to the mass of abolitionists, whilst staiving to be impartial, she has, at the same mo- than those of any other writer. I say this, because, as she told us in her "Farewell" of last week, that ment, incurred censure from either party for favoritism towards the other. Perhaps she has been too free in the expression of her own views—too rigidly just between parties, to win the decided approbation of either. But this has not been her *general* experience, during the two years of her conscientious toil. Censurers have been few—friends many. Her pathway has been followed by generous and warm affections—not entirely free of thorns—but always strewn with abundant flowers. And even those friends who have conceived themselves to have good reason for differing from her in opinion, have been sensibly alive to the value of her services, and to the ability with which she has discharged the most difficult of all duties. I am sure that I speak the sentiment of the readers of the Standard, with scarcely an exception, while answering her "Farewell" with these few words, and expressing an affectionate wish that her future experience in life may fall "in pleasant places, by green hill-sides, and sparkling waters, and ever-blooming flowers."

We have arrived at the end of another year of strife for the downcast slave, in whose pathway there are no flowers—over whose head hangs a hair-suspended sword, and beneath whose feet there are only thorns, thorns! And we must now prepare for the future, with hearts well assured of the righteousness of our cause, stern in the faith of the everlasting truth, renewing our hope with zeal, and our courage with cheerful toil. Nothing shall make us despair. If there are obstacles in front, more formidable than any we have left behind, we have greater power wherewith to surmount them. The right always accumulates force as it moves onward. We have not, therefore, the shadow of an excuse to pause in our labors.

A word about discouragements. We have written many letters of pressing entreaty to individuals in different parts of the country, urging them to attend the annual meeting. It is melancholy to be answered, on all hands, "I have bought an ox," "I have married a wife," I have built an house," "I have bought a farm," and "therefore I cannot come." Whoso loveth these more than the cause, is not worthy of it. The *slave*—the SLAVE—what of *him?* He *hath* no ox, nor *wife*, nor house, nor farm! He is desolate, in the midst of grief. His heart is wrung with anguish. His flesh shrinks before the unsparing whip. His children are torn from his last embrace, and scattered like dead leaves before the wind. Should we, in the midst of our comforts, forget him in the midst of his calamities? Let us be justly impressed with the duties of our day. The time commands us to be faithful unto sacrifice. It is better to leave the plough in the furrow, and the ox to grate upon the unturned sod, than to omit the least of the duties that are laid upon us towards our brethren who perish.

Why have we an annual meeting? It is that we may hold counsel together, and concert plans of future action. It is for the same reason, that the general of an army has his head-quarters, where he receives information from all parts of the field, which enables him to judge correctly of the emergencies of the campaign. To render our operations effective, we need the aggregate of wisdom, collected from all parts of our great battle-field. It is indispensable to a harmonious and vigorous organization. There is no lack of zeal among many of those who so easily find excuses for remaining at home; but it appears to me that they do not appreciate *the call of the time*. They neglect at present, what is needful to guide and help us through the entire year.

"Omission to do what is necessary,
Seals a commission to a blank of danger."

It does not shake my faith in principles, to see this laxity in the support of our measures; but it lessens my confidence in *men*. To grow indifferent in such a cause as we have espoused, is criminal; to give way to despondency, is to break faith with God; aye, it is to break that solemn and true faith, for men to do aught else than toil on patiently, cheerfully, courageously, through all trials and dangers, until the last black shadow of the curse of slavery vanish from the face of the earth.—J. S. G.

THE SOCIETY OF FRIENDS.

Of all the anomalies of the present day, and they are numerous, there is none more strange than that in which the Society of Friends have placed themselves. Their early history shows that they were among the most conspicuous *agitators* of the age. In all places where iniquity abounded, they were found testifying against it, with a boldness and intrepidity, that excited the most violent and relentless hostility of professor and profane. They were termed "busy-bodies," and were charged with "turning the world upside down." They were mobbed, and pelted with filth; their meetings were broken up, and many of them suffered death. When I read these accounts, twenty or thirty years ago, I attributed those outrages to the dark spirit of the age in which they were committed. I never anticipated that I should witness the same things repeated. We profess to be much more enlightened than were the people of that time; and yet we see abolitionists receive the same treatment as Friends did in those days. It is from the rabble, to be sure; but they are stimulated to those deeds of blood by men who are considered the religious and respectable portion of the community; and so it was then. In process of time, Friends became numerous and wealthy; people of the world began to court their friendship, and all men spoke well of them.

With this subtil stratagem of the adversary they became captivated; and instead of that bold, uncompromising people they once were, too many of them became a quiet, and forebore to offend iniquity by rebuke. Even the slaveholder finds apologists among them. We no longer see them engaged in works of benevolence and charity, unless it be in some way that will conciliate the favor and applause of their fellow-men. Their goodness has become of a negative, instead of an active character.

When the anti-slavery cause was rev

violent language. A recapitulation of the epithets often employed by them would be as painful to the ear of every gentle spirit and cultivated mind, as it would be to me to record them.

The most approved and beloved ministers were opposed and defamed, and their religious services greatly embarrassed; while those who seemed to have but little to recommend them, except hostility to abolitionists, found favor with the people.

This train of thought was excited by hearing an individual, a short time ago, express himself, at Hester street meeting, nearly or quite in these words: "When shall the floods assuage? When shall the waters abate? When shall the dove, with the olive leaf in his mouth, appear? When shall we see the bow in the clouds?" He then went on to compare these floods, which he said the dragon cast out of his mouth, to abolitionism, Mormonism, teetotalism, and spurious Quakerism. Of the latter, he himself appeared to me to be a striking illustration. He was often so personal in his remarks, that all in the meeting knew for whom they were intended. But he knew very well that he could not be replied to without a breach of decorum His gestures were well suited to his sentiments. They seemed more like a stump orator at a political meeting, than a gospel minister in the Society of Friends.

This Friend, who is so pained on account of the movements of the abolitionists, a few years since took, on a lease for a term of years, a large number of houses, (I have been told thirty or forty,) over the heads of the occupants, raised the rents, and now lives upon the excess of the rents thus obtained. In early days such a thing would have been inquired into, but it now passes without rebuke. Some of his houses were let to persons who kept the lowest order of grog-shops in them. When remonstrated with, he replied, that *he* felt easy in so doing; and that upon mentioning it to his *friends*, they expressed no objection. Yet he professes to be governed in all he does, even in his outward affairs, by Divine inspiration.

I do not mention these things from any personal or unkind motives. I do it, merely that serious and thoughtful Friends may reflect why it is that the Monthly meeting of New-York consider it such an unpardonable sin to join with world's people for the abolition of slavery, when they find it so very easy to overlook all sorts of mixing with the world, and conformity to its low standard of morals, for purposes of self-interest, and the acquisition of filthy lucre.—I. T. H.

SUBSTANCE OF A CONVERSATION WITH A COLORED MAN, APRIL 28th, 1843.

Did you ever reside at the South?

Yes. I was born in Norfolk, Virginia.

Were you a slave?

Yes. My master left me free, at his death, about four years ago.

Did he leave all his slaves free?

No. Only those who behaved well. He was a colored man himself, and held about thirty in all.

Are there many slaves held by colored men at the South?

Yes; a considerable number.

There's a great deal of cruelty practised on them by the masters and overseers, is there not?

God have mercy—but I'm glad to be away from it. I didn't feel easy with it, no how.

Did you ever see runaway slaves brought back?

Oh, Lord, yes, a thousand times. I have been at New Orleans, and seen them taken to the calaboose, and chained down, and whipped till there was barely life left. They were fed on bread and water, and sometimes were whipped three times a week, till they were nearly dead.

Did you ever hear of Garrison, the great abolitionist, while you were in the South?

No. Abolition aint allowed to be talked about down there.

Did you ever hear of old Hopper, who helps so many runaways off?

No. I saw Jacob Barker hauled up at New Orleans, because people said he was an abolitionist—but they couldn't do anything with him. He was too heavy for them.

How long since you left the South?

A year ago last March. After that law was made about free colored people, against their coming back after being away six months, I was afraid to go South; I felt unsafe after I got my freedom. When I was a slave, there was my master to protect me; but as soon as I was set free, I dare not speak to a slave, and was always looked at with suspicion. It is a dreadful place down South, though I always got along very well. For fifteen years, I paid my master $240 a year, and could walk about with $70 in my pocket at one time.

What was your business?

I was a stevedore. Many a northern ship I've packed with cotton, and got $3 a day wages.

What work are you employed at here?

Well, I can do a good many things, besides being stevedore. I am a basket-maker, a farmer, a cook, a chair-bottom maker, a boot-last maker, a whitewasher, a boot and shoe mender, and although I never *made* a pair of boots, I know I *could* do it, and I've got no learnin' either, except my A B C's, and them I got myself.

I felt pretty well satisfied that such a man as this could get along through the world, without the care of a master. His life, excepting the last four years, has been passed in slavery; but all the discouragements and blastings of that dire system of cruelty could not keep down *the man*.

This is by no means the first, or the most remarkable instance of the kind, that has fallen under my observation. About a year since, I met a middle-aged colored man on board one of the North river steamboats, who had been a slave the greater part of his life. He had acquired a practical knowledge of fifteen different arts, by any one of which he could get a respectable living. At the time I saw him, he owned two cooper shops, one in Troy, and one in this city, and carried on an extensive business. He had been a sloop owner, and for a long time traded between the eastern shore of Virginia and New-York, via the Chesapeake and Delaware canal; and no small part of his carrying business consisted in bringing slaves to the North, in the hold of his little vessel. He was at last caught, with fifteen runaway slaves, at one of the locks on the canal, and contrived to escape, leaving vessel and cargo in the hands of his captors.

He was extensively known in Virginia as a successful trader—besides which he was a cooper, blacksmith, whitewasher, barber, carpenter, shoemaker, a skillful pilot and navigator, and possessed several other arts which I do not now remember.—J. S. G.

THE ANNUAL MEETING.

TUESDAY, 4 o'clock, P. M.

The anniversary meeting was held this forenoon, at the Apollo Hall. The speakers were Jacob Ferris, Jas. Monroe, Frederic Douglas, Abby Kelley, Wm. Lloyd Garrison, and Wendell Phillips. A more enthusiastic occasion we have seldom witnessed. The room was crowded by a large concourse of people, who remained together four hours; and their interest increased up to the last moment. Our most sanguine hopes, as to the character of the meeting, have been more than realized. A more gratifying and successful anniversary has not been held by the society, since its formation.

☞ We commend the communication of J. Blanchard, published in another column, to the special attention of the members of the (Old school) General Assembly of the Presbyterian Church, now, or about to be, in session in Philadelphia.

GIDDINGS'S SPEECH.—We have received this excellent speech, delivered in the House of Representatives, February 13th, on his motion to reconsider the vote on the bill for the relief of owners of slaves lost from the Comet and Encomium. It is well worthy of extensive circulation, and is calculated to do great good.

ERRATUM.—In last Standard, "Letter from Washington," in the sentence "waits for death rather than life," read rather than *lives*.

☞ Acknowledgments deferred till next week.

Literary Items.

MAGAZINES, REVIEWS, &c.—We have received from Joseph Mason his reprints of the April numbers of the Dublin University and Blackwood Magazine, the Christian Observer, &c. The April number of the Foreign Quarterly Review is also out, and contains several very interesting papers, as well as the magazines. These journals are all got up with much neatness and despatch, at a very low price.

POEMS.—Oliver Johnson has collected and published, in his neat way, a volume of Poems, by William Lloyd Garrison. They are for sale at No. 25 Cornhill, Boston, at 25, 37 1-2, and 50 cents, according to the expensiveness of the binding. We presume a supply will be forwarded to this office, in season for the sales of anniversary week.

CASTE AND SLAVERY IN THE AMERICAN CHURCH. By a Churchman.

"Upright men shall be astonished at this."—*Job.*

Inscribed to the Right Reverend Bishops, the Reverend Clergy, and the Laity of the Protestant EPISCOPAL Church in the United States.

"What I feel deeply, deeply will I utter. Truth is not detraction, and assuredly we do not hate him to whom we tell the truth; but with whomsoever we play the deceiver and flatterer, him at the moment we despise."—*Coleridge.*

Published this day, by Wiley & Putnam, 161 Broadway.

THE SOCIETY OF FRIENDS.

Narrative of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation, by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job*, xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*William Penn.*

Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

Anti-Slavery Items.

A WHITE FUGITIVE FROM SLAVERY.—A Mr. Lee, of Maysville, Ky. advertises seven runaway slaves, and among them is a female, whom he thus describes:

"Fanny, the mother of the four children, is about 25 years of age, *white as most white women, straight, light hair!*"

"White as most white women, with straight, light hair!" And this is the description of a runaway slave! and such a slave, or *any one answering such description, and claimed as a slave*, Mr. Jones, of New-York, and his brother *serviles*, in the New-York assembly, would authorize any slave owner to seize in the streets of New-York city, or in the peaceful hamlets of the interior,—at the fireside of the farmer, or in the precincts of the temple of God,—and without the necessity of proof, without argument, without trial, without identification other than the declaration of the interested claimant, to carry her off to chains, or worse, to pollution.

Is it an exaggerated or unreasonable supposition, that some imperious southern slaveholder, accustomed to the unrestrained indulgence of his passions, (as how few slaveholders, from the force of position and circumstances, are not)—walking through our streets and casting licentious eyes upon some young woman, might, if Mr. Jones's bill had prevailed, for repealing the law assuring to fugitives from slavery the right of trial by jury—at once claim her as his slave; and though, "white as most women, and having straight, light hair," hurry her off to infamy and despair?

This, it is admitted, is not a probable occurrence; but it is certainly a possible one in this city, where ready instruments to aid in the perpetration of every villany are to be found; and where the forms of law might, if Mr. Jones's bill had passed, be invoked to sanction even violence in the abduction of the desired object.

And if it be possible, is it not due to freedom, to humanity, to the rights and security of persons, to interpose the shield of the law—of the courts—of so much evidence, at least, as would be required to identify a dog, or a horse, or a barrel of flour, or a bag of coffee, claimed to belong to another?

But no. The *servile* spirit of party would place the most sacred personal rights beneath the meanest right of property; and, under the guise of complying with the Constitution of the United States, nullify all that gives value to that, or any constitution, personal liberty.

We reverence the Constitution of the United States, with an affection in which filial feeling mingles with love of country—for an honored father bore a prominent part in the formation of that Constitution; but the concessions which it makes to slavery—although the damning word is nowhere to be found in it—are exceptional—contradiction of its general purpose and import, which was the security of freedom, and not the hopeless perpetuation of bondage—and therefore, are to be construed with great strictness, and always with a leaning towards the largest liberty.

But our modern bastard democracy, is so much in love with "the peculiar institutions" of the South, that instead of strict construction where personal freedom is concerned, they are for knocking down, at the bidding of Virginia, all the barriers that law, reason, and justice, throw around women, "white as most women," and trampling under foot at once the principles of the Declaration of Independence, the immunities of the Constitution, and the indestructible rights of human nature.

New-York American.

RIGHT OF SUFFRAGE IN OHIO.—The judges of the Supreme Court, (Judge Reed dissenting,) have decided that all colored persons, who were not more than half black, were entitled, by the laws of Ohio, to the right of suffrage, and admission into common schools. The bill to nullify this decision—prohibiting the right of voting, and denying the benefit of common-school instruction to mulattoes—passed the legislature before its adjournment, and is now a law.

ILLINOIS.—The friends of freedom are fighting manfully in Illinois. The chapel of the institute near Quincy, (president, the celebrated Dr. Nelson,) was lately burned down by incendiaries, supposed, on good grounds, to be from Missouri. About the same time the Manual Labor Institute at Galesburg, Knox county, another free institution, was destroyed by fire. At Peoria, they had a mob, which broke up an anti-slavery meeting, put down free discussion, and took the press under its guardianship, the press and the people submitting most meekly—with one noble exception, S. H. Davis, former editor and proprietor of the Peoria Register, and subsequently, until the mob, editor. So disgusted did he become with the press for submitting to the infamous requisitions of the mob, that he promptly dissolved all connection with it, and threw himself openly in the ranks of the friends of free discussion. Peoria must be ambitious of the fame of Alton—and yet there is that in the history of that bloody and ruined city, which should prove a warning to imitators. All these things have served to blow up the flame of excitement, embolden and stimulate our friends in that State. The Western Citizen, published at Chicago, is doing good service. It contains a proposition in the last number, for a grand Northwestern Anti-Slavery Convention, for the purpose of more effective organization in Illinois, Iowa, and Wiskonsan. It is a good idea, and we hope it will be followed up by vigorous action.

The three young men confined in the Missouri penitentiary, charged with inducing their oppressed fellowmen to regain their liberty by flight, and convicted under a forced construction of the law, have yet ten years to suffer—ten years to be separated from their wives and children. We learn that the Missourians are beginning to relent—public sentiment, it is said, is setting in their favor—the severity of their punishment has awakened much sympathy. We hope that the public feeling will yet become so strong, as to induce the governor to pardon them.

Dr. Bells, we are told, is soon to have his trial on the charge of having violated some of the statutes of Illinois, designed for the special benefit of the slaveholder. He is the same man, who was demanded some months since as a fugitive from justice, and for whose arrest a warrant was issued by Governor Ford. He saved himself, as every discreet man should save himself, under such circumstances; and lo! in process of time, the governor learned that the oath on which the demand was made, was a false one, and so he revoked his warrant! Another illustration this, of the necessity of looking into these slaveholding demands for fugitives from justice.

Philanthropist.

A COLORED FEMALE PREACHER.—Last Sabbath afternoon, we had the pleasure of listening to a very touching discourse from a colored woman, in the Sixth-street Methodist (colored) church. She was once a slave, and is a fine specimen of natural oratory. In propriety, energy, and grace of action, she beats any teacher of elocution we ever heard.—*Ibid.*

SOUTHERN NUTS FOR NORTHERN DEMOCRACY.—Whatever may be the occasional aberrations from the intelligent class (the whigs) into the opinions of Flat Equality, of Indefeasible Like Freedom to All; the democrats—the *largest liberty* party—whose supreme maxim, *the greatest good to the greatest number*—sweeps, and is meant to sweep, all society into one mass of mobocracy—are, and must be, abolitionists. We assert, without fear of being contradicted by any intelligent man who will speak his mind, that the theory, the principle of what is now called democracy, is strictly identical with that of abolition. The latter is only a little the more logical and conscientious of the two, and marches straight for the mischief it designs. The other shrinks, at present, in the South, from its own principles, and benevolently consents to inflict only upon the superior race, that disorganization which cannot but descend from them to the inferior.—*Richmond Whig.*

On the 24th ult. five men, Kingsley, Robb, and Fulton—the names of the two others not known—arrived at Painesville, Ohio, in pursuit, as they said, of a mulatto Methodist preacher, charged with burglary, and a rape upon a white married woman in Stark county, sometime last July or August. A colored man, named John Mason, who had resided in Painesville for seven or eight years, was arrested by them, as answering to the description of the alledged offender. Some suspicions were aroused that all was not right; and it was soon noised about that the strangers were kidnappers, from Kentucky. A scuffle ensued, Mason escaped, and Kingsley, Robb, and Fulton, were taken into custody on a charge of kidnapping. Their examination is to take place next Monday. The Telegraph says the affair has produced no little excitement throughout the county.—*Journal of Commerce.*

FREE NEGROES.—It had been supposed that the Maryland law of 1839, which prohibited this class of people from coming into Maryland, "from any other State," repealed the act of 1831, prohibiting their ingress "from any other State, *District, or Territory.*" But the Prince George's county court has decided that the law of 1831 is still operative, *pari passu*, with the more recent act; and under this decision, several free colored persons, from the District of Columbia, have been committed to jail.

NEW PAPER.—We have received the first number of a new Universalist paper, entitled "Messenger of Glad Tidings," published at Wetumpka, Alabama, by Rev. J. McMorris, editor and proprietor. The Messenger is to take the place of the Southern Universalist, which we rejoice to hear has been discontinued. The first number of the Messenger is partly filled with interesting matter, but contains several advertisements altogether incompatible with the character of a paper professedly "devoted to the doctrines of *universal benevolence.*" The following is a specimen:

"COMMITTED

To the jail of Shelby county, Alabama, on the 23d of September, 1842, a negro man, of dark complexion, supposed to be 40 or 45 years of age, *with an iron rack around his neck! left ear off!* who calls his name Billy, and says he belongs to Obadiah Caley, of Dallas county, Alabama. The owner is requested to come forward, prove property, pay charges, and take him away. B. F. RANDALL, *Sheriff.*

October, 1842."

We have always considered the Southern Universalist a disgrace to our denomination, on account of its advocating and defending slavery, which is diametrically opposed to the spirit and genius of Universalism. We rejoice in its death, and should also rejoice in the establishment of the Messenger, if its editor would be so far consistent with his profession, as to avoid "following in the footsteps of his illustrious predecessor." But if Mr. McMorris intends to carry out the plan of Mr. Brownson, and publish such advertisements as the above, (which are a disgrace to any religious paper, and particularly so to a Universalist paper,) then we hope and pray that his patrons may be few and far between; the more limited his circulation, the better will it be for the cause of "universal benevolence." We cannot bid any man God-speed who will give countenance, support, and encouragement, to those who make merchandise of the bodies and souls of their fellow-men. We *do* hope, for the honor of our cause, and the good of our kind, that Mr. McMorris will either exclude from the columns of his paper such advertisements as are so revolting to all the finer and better feelings of humanity, or change the title and profession of his paper.—*Balm of Gilead.*

THE AMERICAN SYSTEM.—In a late speech at the South, Mr. Clay said:

"Industry and economy must be practised in all things; we must make more, and buy less; we must make on our own farms and plantations, more than we need consume; our wives and daughters must use their own needles more, and employ the milliners less. Be not alarmed, my friends, at the words I say; this is *the American system.*"

Not quite, Mr. Clay. We must make *our slaves work more, and eat less*, and force them to do the *labor of free mechanics.* This is a vital part of *your* "*American system.*"—*Philanthropist.*

THE ASHBURTON TREATY.—In the House of Lords, on the 7th April, a motion was made by Lord Brougham, for a vote of thanks to Lord Ashburton. His lordship's speech makes five columns in the London papers, an extract from which we have given, and propose to give others hereafter.

The Marquis of Lansdowne objected, going all over the old grounds of discontent with the treaty. He would not, however, vote directly against the motion, but move that the House adjourn.

Lord Aberdeen replied, in vindication of the treaty, on all its points. With reference to the right of visit, he said:

"It was asserted that a retrograde movement was made by the eighth article, with regard to the slave trade. He thought, on the contrary, that America had made an advance toward the extinction of the traffic in that article. It was said that the President of the United States took a different view of the clause from her majesty's government; but after the able observations of the noble and learned lord, he did not think it necessary to dwell on that topic. There was no right of search, save what was conceded by treaty; but a vessel could be visited when suspicion existed as to its nationality; and this appeared to him the view taken by the President, in his message.

He must confess that the United States had reason to complain of some pretensions on our side put forth, and the manner in which they were carried out. So lately as the month of February, 1841, the noble lord lately at the head of the foreign office, gave instructions that her majesty's cruisers should abstain from capturing American vessels; because, before that time, it had been the practice of our cruisers to capture them; and the commissioners at Sierra Leone had, on many occasions, found themselves placed in great difficulty, in consequence, and had often refused to adjudicate. The people of the United States, therefore, were warranted in supposing that we claimed the right to capture American vessels. He had no doubt that the conjoint efforts of our officers, and those of the United States, would put an end to all difficulties. He had no doubt that they would co-operate on the coast of Africa, as they had always done in all services in which they had hitherto been engaged, with perfect cordiality and good will.

If it were possible to suppose that this country could alone effect the abolition of the slave trade by her single exertions, they might deal with these questions more easily; but it was undoubtedly the fact that our only chance of effecting the abolition of that traffic, was by acting in concert with other nations, and therefore it became extremely important in the execution of this duty, that we should do nothing to outrage the rights of independent nations, or violate public justice. Keeping that in view, therefore, every exertion that could possibly be made would be made for that purpose, and he was sure that noble lords opposite would believe that her majesty's government were fully disposed to exercise their power; and he trusted that so far from any retrograde step being taken in this cause, they had made a great advance, and the article of this treaty which had been found fault with, would operate practically as an important addition to our means of terminating the traffic in slaves.

Lord Campbell followed, against the treaty. He insisted that Lord Ashburton had been greatly over-matched by Mr. Webster, whose portion of the correspondence exhibited great superiority in astuteness, discernment, and skill. He sharply rebuked Lord Brougham for his attack on General Cass. That gentleman might one day become President of the United States, and Lord Brougham Prime Minister of England; and in that event the friendly relations between the two countries might be seriously disturbed.

After some farther talk the motion of Lord Lansdowne was negatived, and the vote of thanks agreed to.

THE SLAVE TRADE.—Lord Brougham, in the house of lords, on the 10th instant, introduced his bill for the better prevention of the slave trade. His first object was to decide by a declaratory act, that a British subject residing abroad, but not within the bounds of a British settlement, buying slaves and transporting them to his plantation, was guilty of felony. The next object was to legislate respecting the transmission by legal instruments of foreign slave plantations; and the third, to prohibit the buying and selling of slaves by joint stock companies established here for the carrying on projects abroad. He wished also to insure a better mode of trial where slave trading practices were imputed to British subjects, and impose upon parties engaged in the African trade, some species of superintendence, which would confine them to their legitimate traffic. After some observations upon the apparent inconsistencies of the American government, which having declared the slave trade piracy, yet complained of any proffered assistance on the part of a friendly power, in carrying into effect its own law, the noble lord moved that the bill be read a first time.

In Lord Brougham's concluding observations, Lord Campbell entirely concurred; but Lord Ashburton, although admitting that the extension of such opinions was extremely desirable, trusted that the country would not be understood as intending to enforce them, contrary to the law of nations. Lord Campbell contended that the slave trade had been universally recognized as piracy, but was corrected by Lord Aberdeen, who quoted France as a country whose acquiescence in this doctrine was still to be obtained.

Lord Denman, although he was convinced that the more the subject was considered, the more widely would his opinion be agreed in, that the pirate and the slave trader were by natural law constituted public enemies, felt the necessity of obtaining the co-operation of other countries too strongly to recommend any departure from the letter of our treaties. He vindicated the decision of the American judges on the subject; but thought that it was only by a general combination of the naval powers, that the abolition of the slave trade could be effected.

The bill was then read a first time.

SUBJECT FOR AN ESSAY.—The publisher of the Southern Literary Messenger, in his prospectus, speaking of the necessity of having such a periodical in the South, says:

"The South peculiarly requires such an agent. *In all the Union south of Washington, there are but two literary periodicals! Northward of that city, there are probably at least twenty-five or thirty!* Is this contrast justified by the wealth, the leisure, the native talent, or the actual literary taste, of the southern people, compared with those of the northern? No; for in wealth, talents, and taste, we may justly claim at least an *equality* with our brethren; and a domestic institution, exclusively our own, beyond all doubt, affords us, if we choose, twice the leisure for reading and writing, which they enjoy."

We had always supposed that the amount of literature in any nation, was a tolerable criterion of its "wealth," "native talent," and "actual literary taste." We find we are mistaken. We learn by the Messenger, that a people may abound in wealth, talent, literary taste, and leisure, and yet have no literature at all! If the columns of that periodical are to be enriched with such rare discoveries, it will soon make sunshine in the South. We would suggest that the publisher announce a premium of a hundred dollars, for the best prize essay, showing why the slave States, with at *least as much* wealth, talent, and literary taste, and *twice as much leisure*, as the free States, should have but *two* literary periodicals, while the latter have *thirty.*—*Philanthropist.*

THE CONSTITUTIONAL ASSEMBLY.—We have received from different sections several communications, thanking us for the manner in which we have called attention to the possible introduction of slavery, as a topic of discussion in the assembly. We learn that some of the strongest and most distinguished men in our connection are satisfied that the subject ought to be introduced, and disposed of with patient consideration, Christian kindness, and candid decision. So far from the present state of our Constitution being a barrier to its introduction, it is calculated to facilitate. We are not called upon to exercise discipline, but to use expostulation. We cannot put off all measures of philanthropy on this subject for three years, for it would be egregious forgetfulness of duty. Were our meetings annual, instead of triennial, the postponement would be less glaring. The truth is, we all know that slavery must die. We have all understood that it must be eventually separated from the Church. If there is no hope of this, then we know no special reason for persevering in our connection with southern churches. If Christians of the South will not listen to our entreaties and expostulations, they must take the responsibility of rejecting them. But they will hear when they are earnestly uttered, and in a proper spirit. It will be seen that we have advanced a little with regard to the importance of some decided movement upon this subject. The North and the West, yea, the South herself expects it. We hope a full representation of the presbyteries will be present.—*New-York Evangelist.*

IRELAND.—Richard Allen, in a letter to the Liberator, says: "Has our Irish Address gone to sleep forever, or has it still more work to do? Is there any chance of its yet awaking the virtuous indignation of our recreant brethren? I trust it has; but of this I am certain, that the day will come when the descendants of the Emerald Isle will blush for very shame at the conduct of their forefathers in America, and all America, that the sun ever rose on the day which witnessed millions of human beings bound in the fetters of slavery. I spoke yesterday to the young man who obtained the signatures of eighty or ninety Catholic priests to the address. He said names were never given more readily; and expressed sorrow and amazement at the conduct of Irish in America. May more light break in amongst them speedily, and rouse them from their guilty position, is my sincere prayer. Think not that in writing so much about Irishmen, I am taking a narrow view. No! I want that all the world should be imbued with a hatred of slavery; but I cannot bear that those with whom I have grown up side by side, should (goaded, perhaps, with poverty) emigrate to your land, only to bow down their souls at the footstool of one of the foulest usurpations of poor fallen humanity."

Married,

In New-York, on Tuesday last, by Charles Simmons, RUFUS BLISS, of Sekonk, to L. EMELINE IDE, of Attleborough, Massachusetts.

Died,

In Philadelphia, on the 26th ult. JANE B. HAINES, of Germantown. In recording her death, we not only have to regret the great loss sustained by the community at large, but as a friend to the slave; she being one of the *very few* of the village, who openly acknowledged her interest in the "poor and oppressed of our land."

GENERAL INTELLIGENCE.

Foreign Items.

Ten Days later from Europe.—The new and beautiful steamship Hibernia, Capt. Judkins, arrived at Boston, on Thursday morning at five o'clock.

The Hibernia brought out nearly two millions and a half of dollars in gold, and a full freight.

The West India steamer Solway, has been totally lost, with thirty-three lives.

In England, Ireland, and Scotland, the wheat is looking remarkably well, with every prospect of an abundant harvest.

An instalment of a million and a quarter of dollars from the Chinese, arrived at London on the 16th ult.

Several of the most extensive landlords, in Ireland, had reduced their rents 20 per centum, of course much to the satisfaction of tenants. Earl de Grey had, however given practical evidence of his high tory principles, by raising his rents in the same proportion.

Disturbances have taken place in some parts of Ireland, especially in the neighborhood of Monaghan, with a view to obtain a reduction of rent. The lower class of the people, having assembled themselves in numbers, committed numerous outrages; the stewards of the different estates being, in general, the object of their furious indignation.

The cause of temperance in Ireland, instead of dying away, had received a new impetus by several eminent catholic clergymen publicly devoting themselves to the assistance of Father Matthew.

A volcano of a novel kind, has broken out in the neighborhood of Kœingshatte, in Silesia. For twenty years, a slow fire, which occasioned no alarm, has burned in the coal mines, of that district; but recently it has shot out immense volumes of flames, which threaten destruction to the surrounding buildings, and to the vast forests of the country. A steam engine has been established, for the purpose of discharging water into the mines; but this machine had been in action, at the last accounts, for 72 hours, without producing any effect.

Spain.—Queen Isabella, of Spain, has resolved that another year shall not pass over, without taking to herself a husband. In trying on the magnificent dress, which she wore on the 3d ult. for the first time, she said, "This is the last year in which I shall go alone to the cortes."

Accounts from Algiers, in the French papers, lead us to believe that Abdel Kadir, is still secure in his mountain and desert fastnesses—"unconquered, and unconquerable."

Antigua.—We have the Antigua Register of April 11th. It contains a copy of two despatches addressed by the governor of the island, to Lord Stanley, colonial secretary of the British government, relative to the earthquake of February 8th, which occasioned so much damage in Antigua, destroying at least one fourth of the houses in St. John, and greatly damaging most of the remainder. His excellency says, "The loss of property has been so immense, and so general, that unless some aid is afforded from without, I am apprehensive that the island is involved in almost irretrievable ruin." Lord Stanley, in reply, expresses great sorrow for the calamity, and promises to solicit aid from parliament in the shape of a loan.—*Journal of Commerce.*

Later from Mexico.—On board the United States sloop-of-war Vincennes, Capt. Buchanan, arrived a few days since at Pensacola, came passengers, Judge Hutchinson, and Messrs. Jones, and Maverick, three of the San Antonio prisoners recently released to General Thompson, by Santa Anna. Mr. Maverick arrived in town yesterday. From him, and from our correspondents, we gather the following interesting information:

Santa Anna was reported to be extremely unwell with fever, on the 3d instant, the day on which Mr. Maverick left the city of Mexico.

The Vincennes left Vera Cruz, on the 9th instant. The day before, an extraordinary courier had arrived from the city of Mexico, with important despatches. A vessel had been chartered immediately, at a high price, to convey these despatches to Campeachy. It was supposed they had some reference to the movements of Commodore Moore's squadron.

Droves of *involuntary* volunteers were daily being escorted, under strong guards, to the city of Mexico, tied in couples.

The news in relation to the Texan prisoners, in the main, is gloomy enough, especially, as regards those retaken, who belonged to Col. Fisher's command. The order to decimate the number retaken, 165, we are fearful has been carried into effect, near Matamoras. The report is that 17 were shot.

Col. Fisher, Gen. Green, Capt. Reese, and Messrs. Shepherd, Van Ness, and Hancock, had arrived at Perote, together with such of the men as accompanied them, some eighteen in all. Fisher, and Green, are chained together, with heavier irons than the rest, and are compelled to work with the other prisoners, carrying sand, &c. A young brother of Captain Reese, has been released to Gen. Thompson.

Dr. Booker, one of the San Antonio prisoners, and a brave and meritorious man, was accidentally killed at Perote, about the 1st instant, by a drunken Mexican soldier.

It was currently reported that Santa Anna was soon to release Messrs. Colquhon, Bradley, Peterson, Truhart, and Van Ness—all taken at San Antonio. Gen. Tornell is certainly interesting himself powerfully for the latter.

John, and Wilson Riddle, and Capt. O'Phelan, all of them taken at San Antonio, have been released through the intercession of the British minister. The latter was a gread friend of the unfortunate Fitzgerald, and served three years with him in Spain, under General Evans.

General Items.

Remarkable Donations.—The Zanesville (Ohio) Aurora states that Mrs. Buckingham, widow of the late Ebenezer Buckingham, of Zanesville, has made the following bequests in her will:

For the education of females in the Putnam Seminary,	$14,000
Towards the patronage for the Presbyterian Church,	1,000
For the American Bible Society,	1,000
For foreign missions,	1,000
For the Foreign Tract Society,	500
For negro emancipation,	1,000
Total,	$18,500

"This, we suspect, is as large an amount of charitable bequests, as had been made in the will of any American lady. The bulk of it goes towards the education of her own sex. Ebenezer Buckingham, her husband, was formerly one of the fund commissioners, and a man of ability and sagacity. He made a large fortune by his own exertions, during the early growth of the State."

Mr. Everett has recently made a formal demand on the British government, for a seaman, a citizen of the United States, who has been impressed on board some British ship of war on the African station. The government met the demand promptly, by ordering the Clio, sixteen guns, to proceed forthwith to the coast of Africa, scour the same in search of the man, and place him, as soon as possible, at the disposal of the American minister.

Punishment of Death in Vermont.—It has been very generally stated, that the punishment of death for murder, was abolished in Vermont, by the law of 1842. This will probably be the practical effect of the act which forbids an execution to take place within one year after conviction, or without the warrant of the governor. But the punishment of death is still nominally retained, as ruled by the presiding judge at the trial of Eugene Clifford, recently convicted of the murder of his wife, at St. Albans. The sentence was pronounced in the following terms:

"It is the judgment of this court, that for the offense, you suffer death, by hanging, to be executed upon you *as soon as may be in due course of law, after the expiration of one year from this 21st day of April*, 1843; and, in the meantime, *and until the punishment of death shall be inflicted upon you*, you be forthwith committed to solitary confinement in the State prison at Windsor, in the county of Windsor."—*Tribune.*

The Erie Railroad.—The provisions of the late law for the New-York and Erie Railroad, as passed by the legislature, are substantially as follows:

1. The sale of the road is postponed till July, 1850.

2. The company shall resume the construction of the road within five years, shall prosecute the same as fast as funds will permit, and complete a single track, from the Hudson to Lake Erie.

3. For completing the road, the company may issue bonds to the amount of three millions of dollars, and may pledge the whole, or any part of the road.

4. The bonds are to be signed by the railroad commissioners.

5. The bonds are to be a prior lien on the road, and to express on the face that the State is not responsible. The State may, within two years after its completion, take the same, by paying the cost, and seven per cent. interest. If the State does not take the same within two years, then the company is to be relieved from all liabilities. A commissioner appointed by the governor and senate is to inspect the road, and sign all bonds.

6. The bonds, if not paid when due, may be returned to the comptroller, who is directed to sell the property of the company at thirty days' notice, and to pay over the proceeds.

7. The legislature reserves the right to repeal or alter the act.—*American.*

The New Jersey Murder.—Rewards of thirteen hundred dollars are offered for the apprehension of the murderers of the family of Mr. Parke, in Warren county, N. J.—three hundred by the governor, and one thousand by the friends of the family. The Newark Advertiser contains the following account of this horrid occurrence:

On throwing open the door, the body of Mrs. Castner was found, with her murdered infant in her arms, lying in bed, killed apparently by stabs in the neck. On going up stairs, the neighbors found a hired boy, some fifteen or sixteen years old, in his bed, severely wounded by similar stabs, unable to give any account whatever of the dreadful occurrence, not knowing even how he was hurt, though having possession of his senses. They next entered Mr. Parke's room, and also found his body in bed, he having been killed in the same way, apparently by the same instrument. On returning to the lower story of the house, two boys, from six to ten years old, Mr. Castner's eldest children, were found asleep in the room adjoining their mother's, perfectly unconscious of the dreadful tragedy enacted during the night.

Money appears to have been the object, as the family was reputed to be rich. Mr. Parke, it is said, had drawn several thousand dollars from the Belvidere bank, which was found undisturbed in his closet. Castner's desk was found open, and may have been robbed of more or less money; but nothing certain is known about it. His pistols, for he always kept weapons of defense on hand, were found undisturbed.

A coroner's inquest was held, as soon as possible, by justices Arndt and Anderson, and a verdict of willful murder, by some person or persons unknown, was rendered. No clue had been obtained to lead to any discovery yesterday. It was conjectured that Castner, who was a strong, athletic man, of thirty-five or forty years, must have been called out of bed, and murdered on the road, as there were marks of a scuffle near the limestone sink-hole, where the body, cut and bruised, apparently by some rails from the fence, was found.

The scene of the shocking affair is about fifty-five miles west of Newark, within two miles of Port Colden, on the Morris canal, about ten miles this side of Belvidere, and within three miles of the village of Mansfield. A robust looking foreigner, who wears spectacles, came into the neighborhood some few weeks since, and was seen during Monday, but was not present at the examination, nor was it known that he had any knowledge of it. The wounded boy, it is thought, will recover, but he can throw no light whatever on the case. The physician thought, from the appearance of the wounds, and the fact that the bodies were yet warm when discovered, that the murders must have been perpetrated after midnight, or near Tuesday morning.

Murder.—On the night of the 8th instant, a most shocking murder was committed on the West Fork of Little Kanawha, in this county. A Mr. Nicholas was shot in the dead hour of night, while asleep, in bed with his wife and child—the ball passing through his breast. The rifle was fired through the door of the cabin. On the coroner's inquest it appeared it was the deed of several of the deceased's neighbors, in revenge for some trifling pique which they had against him. Seven men have been arrested, and are now in jail to await their trial.

Kanawha, (Va.) Rep.

Temperance in the Sandwich Islands.—The following is an extract of a letter from Rev. Mr. Damon, seaman's chaplain at Honolulu, to Captain Richardson, of the American Seamen's Friend Society.

HONOLULU, Dec. 20th 1842.

The cause of temperance is rapidly and triumphantly advancing among the native population. The king, governors, and chiefs, and many thousands of the people have signed the pledge of total abstinence. As yet they persevere in the good way. This movement has not been without its influence among foreigners.

NOTICES.

TO THE ABOLITIONISTS OF CONNECTICUT.

Do not fail to attend the annual meeting of the Connecticut American Anti-Slavery Society, to be holden at Hartford, on Monday and Tuesday, the 15th and 16th of May. It is of vast importance that the meeting should be numerously attended, and the society placed at the outset upon a firm basis. Do not let it be said of the old organizationists of Connecticut, that they had not sufficient to interest them in the anti-slavery cause, to devote three or four days of their time to the service. Several eloquent speakers from abroad, are confidently expected, and it is believed the meeting will be one of no small interest. Please read a notice of the meeting on another column, and then resolve to be present, if you possibly can.

JAMES MONROE,
C. M. BURLEIGH.

SOCIETY OF UNIVERSAL INQUIRY.

The first annual meeting of the Society of Universal Inquiry and Reform, will be holden at the National Hall, Canal street, near Broadway, in this city, commencing on Friday next, May 12th, at 10 o'clock A. M.

All persons who perceive the complicated evils of the existing state of Society, and who wish to discover and remove their causes, are earnestly invited to attend.

The questions of Property, Government, the Church, the Clergy, a re-organization of society, and co-operative association, will be proper subjects for consideration.—Delegates from Ohio, and other States, are expected to be present.

A. BROOKE, *President.*
J. A. COLLINS, *Cor. Sec.*

KENNET ANTI-SLAVERY SOCIETY.

A stated meeting of the Kennet Anti-Slavery Society, will be held in Kennet meeting-house on Seventh-day, 13th of 5th month, 1843, at 1 o'clock, P. M.

JAMES R. PUGH, *Sec'y.*

TENTH ANNUAL MEETING OF THE CLARKSON ANTI-SLAVERY ASSOCIATION.

This meeting will convene in Oxford, (Friends') meeting-house, on Seventh day, the 20th of this instant, at 11 o'clock, A. M.

UNION FREE PRODUCE SOCIETY.

An adjourned meeting of the Union

Poetry.

For the National Anti-Slavery Standard.

LINES,

On the death of Dillwyn P. Chapman; aged two months and thirteen days; son of T. E. & S. H. Chapman.

The following lines were written by the mother of the infant, who two months after went to join its angel spirit. She was a most excellent woman, a true and consistent friend of the oppressed bondmen.

Loved one, farewell! the hour of parting's come;
We must resign thee up to God, who gave;
But in thus yielding thee, we feel the power
Of fond affection binding us to thee;
Yes, fond affection, deep and pure, has bound
Our hearts to thine; and scarce knew we how strong,
Till broken was that tie; but thus it is:
Earth's tenement must be dissolved; and thou
To bliss supernal takes thy way, unseen,
To join, in joy supreme, the heavenly choir,
Ascribing praise to Him, who worthy is,
Who worthy was, and will be to the end.
Thy lot a blest one; but 'tis ours to feel
The pang a separation thus inflicts;
For hope, whose beacon bright so oft illumes
The dreary pathway of mistaken man,
Had lured us on, to picture life for thee;
For thou wert lovely as the gentle bud,
Whose petals, scarce developed, rise to sight,
In beauty undefinable, and pure;
And then expanding in the full-blown flower,
Are seen, admired, and loved.
And thus with thee; we hoped, with tender care,
To cultivate each germ of good that sprung;
But Heaven we find has otherwise decreed.
Still, still, on memory's page thy name is dear;
Thy form seraphic, pictured there, is seen,
Sublime and beautiful; and oft the tear
Is felt to start, at retrospect of thee;
But in the hour of calm, and silent grief,
We feel a consolation 'tis to know,
That even "Jesus wept, when Lazarous died:"
'Twas not a bitter grief, that filled his breast:
But 'twas from feeling's fount, of friendship pure,
And holy love, that tears gushed forth, and then
A prayer was raised, to Heaven by him;
Oh, may we, then, this spirit seek to know,
Of prayer to God; that He our hearts inspire
Rightly to serve Him, whilst on earth we roam;
That we acceptance find, when done with time,
And join thee, dearest, in the realms of light,
Resounding praise, to Zion's Holy King.

PHILADELPHIA, 12th mo. 1842. S. H. C.

THE REAPER AND THE FLOWERS.

BY HENRY W. LONGFELLOW.

There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have nought that is fair?" saith he;
"Have nought but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kiss'd their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowerets gay,"
The Reaper said, and smiled;
"Dear tokens of the earth are they,
Where he was once a child.

"They shall all bloom in fields of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.

THE HUSBANDMAN.

BY J. STERLING.

Earth, of man the bounteous mother,
Feeds him still with corn and wine;
He who best would serve a brother,
Shares with him these gifts divine.

Many a power within her bosom,
Noiseless, hidden, works beneath;
Hence are seed, and leaf, and blossom,
Golden ear, and clustered wreath.

These to swell, with strength and beauty,
Is the royal task of man:
Man's a king, his throne is duty,
Since his work on earth began.

Bud and harvest, bloom and vintage,
These, like man, are fruits of earth;
Stamped in clay, a heavenly mintage,
All from dust receive their birth.

Barn and mill, and wine-vat's treasures,
Earthly goods, for earthly lives,
These are Nature's ancient pleasures,
These her child from her derives.

What the dream, but vain rebelling,
If from earth we sought to flee?
'Tis our stored and ample dwelling,
'Tis from it the skies we see.

Wind and frost, and hour and season,
Land and water, sun and shade,
Work with these, as bids thy reason,
For they work thy toil to aid.

Sow thy seed and reap in gladness!
Man himself is all a seed;
Hope and hardship, joy and sadness,
Slow the plant to ripeness lead.

TO A STAR.

BY J. G. WHITTIER.

Wonderful, yet familiar! fadeless gem,
Set by the hand of angels, in the arch
Of the eternal heaven! how beautiful
Thy soft light resteth on the unquiet sea,
That gathereth up its waves, as if the winds
Of yesterday were prisoned in its depths,
And struggling to be free!

The hazy clouds,
Pale relics of the recent storm, have drawn
Their thin, grey shadows out upon the sky,
And curtained it in beauty. Thou alone
Lookest upon the darkness. The great wave
That cometh upward to the guarded shore,
With its eternal thunder, hath received
Thy solitary beam, yet paused not
In its mad turbulence. So have I seen
The light of woman's love, poured out upon
The darkness of man's soul, yet hushing not
The tempest of its passions—a blessed beam,
Crossing the troubled surges of the mind,
Like moonlight glimpsing on a sky of storm.

Sole watcher of the heavens! I have learned
The emblem of a solitary heart,
Companionless like mine. No kindred star
Hath gladness in thy presence; and thy light
Falleth upon the waters, like the love
Of a young heart upon the hollow world,
Unanswered, unregarded.

Miscellany.

THE UNKNOWN BENEFACTOR.

A young man, whose name was Roberts, was waiting at Marseilles, till some passenger should enter his boat, that he might ferry him over. A person presently came; but as Roberts had not the air of a boatman, was going away again, saying, since the boatman was not there, he would find another.

"I am the boatman," said Roberts; "where do you wish to go?"

"I would be rowed about the harbor," said the passenger, "to enjoy the fresh air of this fine evening; but you have neither the manner nor the air of a mariner."

"I am not a mariner," replied Roberts; "and only employ my time this way on holydays, to get money."

"What! are you avaricious, at your age?"

"Ah! sir," said Roberts, "if you knew my reason for thus employing myself, you would not suspect me of so mean a vice."

"Well, row me where I have desired; and be so good as to tell me your reason."

"I have only one; but that is a dreadful one; my father is in slavery!"

"In slavery!"

"Yes, sir; he was a broker, in Marseilles; and, with the money which he and my mother, who is a milliner, had in many years been able to save, he purchased part in a vessel that traded to Smyrna. His desire to enrich and make his children and his family happy, was so strong, that he would go in the ship himself, to dispose of his property to the best advantage. They were met and attacked by a corsair; and my father among the rest, was carried a slave to Tetuan. His ransom is a thousand crowns; but as he had exhausted almost his whole wealth in that unfortunate adventure, we are very far from possessing such a sum. My mother and my sisters work day and night, and I do the same. I am an apprentice to a jeweler; and I endeavor, as you see, to profit likewise by the holydays, when my master's shop is shut. I intended to have gone and freed my father, by exchanging myself for him; and was just about putting my project into execution, when my mother, coming to the knowledge of it, assured me it was impracticable, and dangerous, and forbade all the Levant captains to take me on board."

"And do you ever receive news from your father? Do you know who is his master at Tetuan, and what treatment he meets with?"

"His master is intendant of the king's gardens; he is treated with humanity, and his labor is not beyond his strength, as he writes; but, alas! where are the comforts he used to find in the society of his dear wife, and three beloved children?"

"What name does he go by, at Tetuan?"

"His name is Roberts; he has never changed his name; for he has no reason to be ashamed of it."

"Roberts; and his master is intendant of the king's gardens?"

"Yes, sir."

"I am affected by your misfortune; and I find your sentiments so noble, and so virtuous, that I think I dare predict a happier fate to you hereafter; and I assure you, I wish you all the happiness you deserve; at present, I am a little thoughtful, and hope you will not think me proud, because I am inclined to be silent. I would not be thought proud, to such men as you."

When it was dark, the passenger desired to be rowed to the shore; and as he stepped out of the boat, he threw a purse into it, and ran off with precipitation. The purse contained eight double louis d'ors, and ten crowns in silver. This generosity made the most lively impression upon Roberts; and it was with grief he beheld him run so swiftly, without staying to receive his thanks. Encouraged by this assistance, the virtuous family of Roberts redoubled their efforts to relieve their common parent, and almost denied themselves a sufficiency of the most ordinary food.

Six weeks after, as the mother and the two daughters were sitting at dinner over a few chesnuts, and bread and water, they saw Roberts, the father, enter. Imagine their joy, their transports, their astonishment! The good old man threw himself into their arms, and thanked and kissed them a thousand times for the fifty guineas which he had received after the purchase of his freedom; for the payment of his passage in the vessel; for the clothes they had sent him; and for all the exactness and care they had taken in everything relating to his release and safe return; he knew not how to repay so much zeal, so much love. The mother and daughter listened, and looked with immovable surprise at each other; at last, the mother broke silence. Her son had done it all, she said, though she knew not by what means; and related how, from the first moment of his slavery, young Roberts would, had she not prevented him, have gone and taken his father's place; how the family had in the house above five hundred crowns toward his ransom, which had most of it been earned by the labors of young Roberts, &c. The father, on hearing this account, was instantly seized with a most painful suspicion that his son had taken some dishonest method to release him; he could no way else account for it; he sent for his son.

"Unhappy young man!" said he; "what hast thou done? Wouldst thou have me owe my deliverance to crimes and dishonor? Thou wouldst not have kept thy proceedings secret from thy mother, had they been upright; I tremble to think that so virtuous an affection as parental love should render thee guilty."

"Be calm, my father," answered the young man; "your son is not unworthy of you; nor is he happy enough to have procured your deliverance, and to prove to him how dear a father is; no, it is not me; it is, it must be—our generous benefactor, whom I met in my boat; he, mother, who gave us his purse; I'll search through the world, but I'll find him; he shall come and see the happiness he is the author of."

He then told his father the anecdote above related.

The elder Roberts having so good a foundation to begin again, soon became rich enough to be at ease, and settle his children to his satisfaction, while the younger made every possible effort to discover their benefactor. After two years of fruitless search, he at last met him walking alone on the beach of Marseilles. He flew to throw himself at his feet; but his sensations were so strong that he fainted. The stranger gave him every assistance, and a crowd of people presently gathered around them. As soon as Roberts came to himself, he began to thank him, to call him the saviour of the family, and to beg him to come and see the happiness he was the author of, and receive the blessings of those whom he had greatly blessed. The stranger, however, pretended not to understand him; and the multitude becoming great by their contention, he found an opportunity of mixing with them, and escaping the importunities of Roberts. He was never seen or heard of afterwards by his grateful debtors; and though the story was so extraordinary as soon to make its way through France, it was never known until at his death, by his papers; when the famous and immortal Montesquieu was found to be the person. The note for 7,500 livres was found; and Mr. Mayn, banker of Cadiz, said he had received it of Montesquieu, for the release of a slave at Tetuan, of the name of Roberts; and it was known that Montesquieu used to visit his sister, Madam de Hericourt, who was married, and lived at Marseilles.

A NEW ENGLAND STORY.

We have often been diverted at a tale of old times, in New England—short, to be sure, but to the point. It so fell out, that two young persons became smitten with each other, as young people sometimes do. The woman's father was rich—the young man poor, but respectable. The father could stand no such union, and absolutely opposed it, and the daughter dared not disobey—that is, she dared not disobey openly. She "met him by moonlight," while she pretended never to see him—she pined and wasted in spite of herself. She was really in love—a state of "sighs and tears," which women oftener reach in imagination than in reality. Still, the father remained inexorable.

Time passed on, and the rose in Mary's damask cheek passed off. She let not concealment, like a "worm in the bud," prey upon that damask cheek, however; but, when her father asked her why she pined, she always told him. The old gentleman was a widower, and loved his daughter dearly. Had it been a widowed mother who had Mary in charge, a woman's pride would never have given away against the importunities of the daughter. Men are not, however, so stubborn in such matters; and when the father saw his daughter's heart was really set upon the match, he surprised her one day by speaking out: "Mary, rather than mope to death, thee had better marry, as soon as thee chooses, and who thee pleases."

And then what did Mary? Wait till the birds of the air had told her swain of the change, or until her father had time to alter his mind again? Not a bit of it. She clapped her neat, plain bonnet on her head, walked directly into the street, and then as directly to the house of her intended, as the street would carry her. She walked into the house without knocking, for knocking was not then fashionable, and she found the family just sitting down to dinner. Some little commotion was exhibited at so unexpected an apparition as the heiress in the widow's cottage, but she heeded it not. John looked up inquiringly. She walked directly to him, and took both hands in hers. "John," said she, "father says that I may have thee."

Could she have told him the news in less words? Was there any occasion for more?

RUSSIA AND THE UNITED STATES.

Stephens, the traveler, though no abolitionist, says: "I had found in Russia many interesting subjects of comparison between that country and my own; but it was with deep humiliation I felt that the most odious feature in that despotic government found a parallel in ours. At this day, with the exception of Russia, some of the West India islands, and the republic of the United States, every country in the civilized world can respond to the proud boast of the English Common Law, that the moment a slave sets foot on her soil, he is free. I respect the feelings of others, and their vested rights; and would be the last to suffer these feelings, or those rights, to be wantonly violated; but I do not hesitate to say, that, abroad, slavery stands as a dark blot on our national character. There, it will not admit of any palliation; it stands in glaring contrast with the spirit of our free institutions; it belies our words and our hearts; and the American, who would be most prompt to repel any calumny upon his country, withers under this reproach, and writhes with mortification when the taunt is hurled at the otherwise stainless flag of the free republic.

I was forcibly struck with a parallel between the white serfs of the north of Europe, and African bondmen at home.

The Russian boor, generally wanting the comforts which are supplied to the negro on our best ordered plantations, appeared to me to be not less degraded in intellect, character, and personal bearing. Indeed, the marks of physical and personal degradation were so strong, that I was insensibly compelled to abandon certain theories, not uncommon among my countrymen at home, in regard to the intrinsic merit or superiority of the white race over all others; perhaps, too, this impression was aided by my having previously met with Africans of intelligence and capacity, standing upon a footing of perfect equality, as soldiers and officers, in the Greek army, and in the Sultan's."

From the Christian World.

WE WANT MORE LIFE.

It is an excellent sign of our religious condition, that this expression is so frequently heard among us. We receive letters every week from all parts of the country, which say, "We want life." Every day we hear complaints of our coldness, our inactivity, our want of vitality. This is a good sign. It marks an advance. A little while ago, and the most earnest persons were seeking *light*, asking for new ideas, new views. But now, amid a general activity of intellect, when all the buds of thought, then swelling, have burst into flower, we find a deeper want still. Flowers are not fruit; thought is not life. We must have some inward, spiritual life, as a basis for thought to rest upon; as a centre for opinions to revolve around. Without inward life, there is no stability, no depth of thought. We want what the Bible calls the Light of Life.

A little while ago, and the best people were seeking *character* as the best thing; to know and perform duty, to form good habits, and to cultivate and develop the moral nature. But now we see, while there is much of true virtue, integrity, and goodness about us, that we need a life in the soul, to prevent it from becoming mechanical, to make it real goodness. *Life*, inward life, is the fountain from which thought and goodness must both come.

But it is important to know what this life is, that we are aiming at.

1. *Feeling* is not life. Warmth is not life. Everything alive is warm, but everything warm is not therefore alive. Religious emotion will always attend spiritual life, in a greater or less degree; but there may be a great deal of religious emotion in a heart which possesses no vital piety. Emotion often comes from natural sensibility, and indicates no living principle.

2. *Bustling activity* is not life. There may be a great quantity of religious operations going on; meetings, prayers, exhortations, sermon upon sermon, and yet this may be all machinery, with no living, inward principle. Because a thousand spindles are moving in a cotton factory, we do not argue a great deal of life there, but only a great deal of mechanism.

3. *Outward goodness* is not life. We talk of a "good life," meaning good habits, and virtuous conduct. This may have a soul of high motive within, and then it is the *outside* at least of real life. But it may have no soul, no high motive within, and then it is, in no sense of the word, life. A man may do his duties every day very faithfully, as far as outward conduct goes, and yet be dead within. A locomotive engine does its duties very faithfully, it obeys its conductor very thoroughly, it does its work exactly, and never complains. But all this argues force and mechanism, and not life.

4. Spiritual life is an inward principle. It is the "life of God in the soul of man." It must be breathed into us by the Holy Ghost. It is a fountain within us, swelling forth holy affection, spiritual thought, and right action. It has its law within itself. It feeds on hidden manna. As the needle turns spontaneously to the pole, the heart of the living Christian turns spontaneously to God. In the depths of his soul, beneath all the discord of sin, all the mists of error, he feels a steadfast peace and love, which demonstrate the presence of God in his heart, as in a temple. He is conscious of sin, but his sin does not drive him away from God, but makes him fly to God more earnestly. Perfect love has cast out fear.

This *life* is fed every day, and renewed by the inward influence of the Spirit of God.

Duty is no longer a hard task, obligation no longer a heavy burden; but a work, however difficult, sure to be accomplished, because the help of God is sure.

This *life*, is what we need. To do good, we must be good. There must be a deep, inward source, if the stream is to flow far, and produce rich verdure and blessing. The great blessing of Christianity is, therefore, life. The New Testament, from beginning to end, offers this gift, announces this boon. In this word, all good is summed up and implied, and we therefore say again, that it is a favorable sign of our spiritual condition, that we are now everywhere feeling the need of this inward, spiritual life.

THE RATTLESNAKE.

INCREDIBLE STORY RELATING TO ITS POISON.

To give you an idea of the long time this poison retains its property, I shall relate a curious but well authenticated series of facts, which took place in a central district of the State of Pennsylvania, some twelve or fifteen years ago:

A farmer was so slightly bit through the boot, by a rattlesnake, as he was walking to view his ripening corn-fields, that the pain felt was thought by him, to have been the scratch of a thorn, not having seen or heard the reptile. Upon his return home, he felt on a sudden, violently sick at the stomach, vomited with great pain, and died within a few hours.

Twelve months after this, the eldest son who had taken his father's boots, put them on, and went to church at some distance. On his going to bed that night, whilst drawing off his boots, he felt slightly scratched on the leg, but merely mentioned it to his wife, and rubbed the place with his hand. In a few hours afterwards, he was awakened by violent pains; complained of a general giddiness, frequently, and expired before any succor could be applied with success; the cause of his illness was also quite a mystery.

In the course of time, his effects were sold, and a second brother, through filial affection, purchased the boots, and if I remember rightly, put them on about two years after. As he drew them on, he felt a scratch, and complained of it, when the widowed sister, being present, recollected that the same pain had been felt by her husband, on the like occasion. The youth suffered and died in the same way that his father and brother died before him.

These repeated and singular deaths, being rumored in the country, a medical gentleman called upon the friends of the deceased, to inquire into the particulars, and at once pronounced their deaths to have been occasioned by venom. The boots that had been the cause of complaint, were brought to him, when he cut one of them open with care, and discovered the extreme point of the fang of a rattlesnake issuing from the leather, and assured the people that this had done all the mischief. To prove this satisfactorily, he scratched with it, the nose of a dog, and the dog died in a few hours, from the poisonous effects it was still able to convey. In confirmation, of these facts, I have told my native Americans, that arrows dipped in rattlesnake venom, would carry death for ages after.—*Audubon's notes on the Rattlesnake.*

A BOY REPROVED BY A BIRD.

When quite young, in my boyish days, I had watched some sparrows carrying materials to build their nests, (in the usual season,) under the eaves of a cottage adjoining our own, and although strict orders had been issued that none of us should climb up to the roofs of the houses, yet the birds eggs formed a temptation too powerful to be resisted, and self-gratification was considered rather than obedience. A favorable opportunity presenting itself, the roof of the house was ascended, and not only was the nest pillaged, but seized, and carried away. It was soon stripped of its unnecessary appendages, that it might appear as neat as possible. Among the externals thus removed, was a piece of paper which had been a page of one of Dr. Watts' Hymn books, and which thrown away, had been taken by the poor bird, for the purpose of strengthening the nest or increasing the warmth. A word or two caught my eye, and I unfolded the paper. Need I say that, boy as I was, I read these verses with, to say the least, *curious* feelings?

"Why should I deprive my neighbor
Of his goods against his will?
Hands were made for honest labor,
Not to plunder nor to steal.

"Guide my heart, O God of heaven,
Lest I covet what's not mine,
Lest I take what is not given,
Guide my hands and heart from sin."

Had the bird been able to read and reason, it could not have selected a text more appropriate for reproof and instruction than this. What was contrived and done "in secret," was thus condemned from the house-top. At all events, it can do your readers no harm to remind them that when they do wrong, God sees them, and can send them reproof even by means of a bird. I have not forgotten the lessen presented to me by the leaf of paper which had been fixed to the nest of a poor sparrow.—*London Youth's Magazine.*

DOMESTIC HABITS OF J. Q. ADAMS.

At *home* John Quincy Adams is universally respected, and on all occasions acts the part of a genuine republican. He always rises at daybreak, and long before the sun is up, you will find him at his desk in his chamber, writing or poring over papers which have been handed down to him by his patriotic sire, who served his country so zealously and advantageously in the stormy days of the revolution. Mr. Adams enters heartily into the wants of his fellow-townsmen; he often officiates as moderator at the town meetings in Quincy, and as often acts as arbiter in settling disputes which occur between his neighbors. He is sportive and full of instructive anecdotes. He attends church constantly, and notwithstanding he keeps two or three carriages, he always walks. When the tide suits, he is fond of walking to the beach, about a mile from his house, to have a solitary swim in the "salt sea"; and this is pretty well for a gentleman of his advanced age. Mr. Adams is now over seventy years of age, and being exceedingly temperate and methodical in everything, he always enjoys excellent health. His constitution is as sound as it was thirty years ago.

HONOR ALL MEN.

As yet charity has done little, compared with what it is to do, in establishing the true bond of union between man and man. The old bonds of society still continue in a great degree. They are instinct, interest, force. The true tie, which is mutual respect, calling forth mutual, growing, never-failing acts of love; is as yet little known. A new revelation, if I may so speak, remains to be made; or rather the truths of the old revelation in regard to the greatness of human nature, are to be brought out from obscurity and neglect. The soul is to be regarded with a religious reverence hitherto unfelt, and the solemn claims of every being to whom the divine principle is imparted, are to be established on the ruin of those pernicious principles, both in Church and State, which have so long divided mankind into the classes of the abject many and the self-exalting few.—*Channing.*

PRESIDENT BOYER.

Who has recently abdicated the government of Haiti, after being president about twenty-five years, was born at Port-au-Prince, in 1780. He is a mulatto, somewhat darker than is usual to find persons of that caste. His father was a storekeeper in Port-au-Prince, and his mother was a negress from Congo, in Africa. He joined the cause of the French, when they sent commissioners to Haiti to settle the difficulties; and with Rigaud, set out for France, in 1799, during the war between the United States and France, in a French republican vessel, and was brought a prisoner to New London, Conn. He was for some time confined in jail, in Norwich, where he experienced kind treatment from the family of Mr. Manning, the jailor, which circumstance he remembered with gratitude when in prosperity, sending various presents, as we understand, to his family.

After the conclusion of the war, being released, he resumed his voyage to France, where he remained until Le Clerc's expedition to St. Domingo was fitted out, which he joined, with many other persons of color. He, however, joined Petion on the death of Le Clerc, and was aid and private secretary, as well as general, under the chieftain, whom he succeeded as president, in 1818.—*True Sun.*

THE EARTHQUAKE AT GAUDALOUPE.

The Courier des Etats Unis publishes letters describing some of the incidents of the recent great earthquake at Gaudaloupe. One writer, referring to the appearance of the site of the destroyed city, says: "Three things only, remain erect over this city of the dead. The front and tower of the church, which is in ruins, yet stand—the hands of its clock *stopped* at thirty-five minutes after ten, the moment at which the city and its inhabitants were annihilated! The last fatal hour had struck, and in less time almost than the hammer of the clock could rise and fall, the work was done, and the silence of death succeeded to the busy hum and active tumult of life. The poor and the rich, the freeman and the slave, were laid in the same grave, while the red glare of the rushing flames lighted the funeral pyre of an annihilated people. As a pendant to this sad spectacle, was seen hanging on the walls of a house in ruins—preserved as it were by a miracle—a picture of the destruction of Babylon! Singular contrast—the tradition of the past, face to face with the terrible realities of the present. The picture of human destruction in presence of that of divine destruction; and further on, and high up on a wall, overlooking, as it were, the scene of wo, the portrait of the king."

THE NUTMEG TREE.

The Nutmeg tree flourishes in Singapoore, near the equator. It is raised from the nut in nurseries, where it remains till the fifth year, when it puts forth its first blossoms and shows its sex. It is then set out permanently. The trees are planted thirty feet apart, in diamond order; a male tree in the centre. They begin to bear in the eighth year, increasing for many years and they pay a large profit. They are cultivated chiefly by Europeans. There is no nutmeg season. Every day of the year shows buds, blossoms, and fruit, in every stage of growth to maturity. The nutmeg is a large and beautiful tree, with thick foliage, and of a rich, and deep, green color. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts, is bright scarlet; making it one of the most beautiful products of the vegetable world.

The Coffee tree dies out in fifteen years, and its height is only eight feet; hence it is planted in the intermediate spaces between the young nutmeg trees.

Black Pepper is the fruit of a vine that is supported by stout rails nine feet high. The pepper gardens resemble patches of hops, except that the foliage is thicker, and of a darker green.

THE CROWN OF THORNS.—There still exists a plant in Palestine, known among botanists by the name of the "Thorn of Christ," supposed to be the shrub which afforded the crown worn by the Saviour at his crucifixion. It has many sharp prickles adapted to give pain, and as the leaves greatly resemble those of ivy, it is not improbable that the enemies of the Messiah chose it from its similarity to a plant with which emperors and generals were accustomed to be crowned; and thence, that there might be calumny, insult, and derision, meditated in the very act of punishment.

FOR HOUSEKEEPERS AND FARMERS.

Coloring Walls.—It may not be generally known, particularly in the country, that blue vitriol, when mixed with lime, forms a very beautiful as well as exceedingly cheap coloring matter for walls. Take good lime, and slack it as usual, add one and a half pounds of blue vitriol, dissolve the crystals with boiling water, when dissolved, mix it with white-wash, and add one pound of glue, well dissolved. This should be prepared in a glue pot, if possible, to prevent its being burned or scorched. When well mixed, the first coat must be put on horizontally, or from side to side, and the second coat vertically, or up and down.—*U. S. Farmer.*

Plant Trees.—The man who plants a tree, and takes measures to make it flourish, may justly be considered a public benefactor—and we wish that some regulation would be made in every country village, which would cause the forest-trees in New England; the elm, the oak, the ash, the maple, or the buttonwood, to be planted in continuous rows, by the side of every highway; which would thus increase our resources for fuel, that they are rapidly failing—and be to the traveler

"From storms, a shelter, and from heat, a shade."

How many cords of wood might thus be produced in thirty or forty years? Let the curious in statistical resources, calculate the length of the roads, the number of trees, and the quantity of wood. Any computation would result in proving the wisdom of such a regulation—and posterity would rejoice at the legacy, and praise the wisdom and disinterestedness of their ancestors.

We trust that in every village, public-spirited men, women, or children, will plant, or cause to be planted, some forest-trees, in front of the dwelling, or by the road-side. If all would assist in this generous work—the solid advantages would be great—and the beauty of our country towns, would be wonderfully increased.—*Boston Journal.*

Root Pruning.—It is a common thing for trees to be very luxuriant in foliage while they bear little or no fruit. This may be remedied by digging about them, and pruning the *roots*, as well as the branches. Plants that have no more roots than barely sufficient to sustain their vigorous growth, always yield more flowers and fruit, than those whose roots are allowed to spread greatly. Hence the Chinese often cultivate fruit-trees in large pots. They are thus said to make a peach tree bear very abundantly, when only a foot and a half high. This system of root pruning is a convenient one for those who have but little room for trees, and yet are anxious to cultivate a variety of fruits.

Corn Stalk Fodder.—Extract of a letter from "P. P." Pittsburg, Pa, to the Cultivator, says: "I last spring sowed one acre of corn, and find it a most excellent feed for milch cows; in fact, I consider it the best feed we can give them, together with pasture. I cut and fed it green; I had two crops on the same ground. From the little experience I have had, I would say the ground requires to be good, and as free from weeds as possible. The first crop in our section of the country, should be sown as early in the spring as the weather will permit; the second crop not later than the first of July, to insure a full crop, and time to feed green. The second crop will outgrow the weeds."

A letter from M. P. New-York, says:—"I last year sowed about two acres of corn, broadcast. Though I neither measured, or weighed, the crop, it was so abundant, and profitable, as green and dry fodder, that I intend doing the same while I have a farm."—*Albany Cultivator.*

The following letter describes the mode of proceeding:

"The manner in which I proceed, is to plough the land as usual for corn, and about the same time.—Then lay it off in furrows a foot wide, and two and a half feet distant from each other, so as to admit a small horse to plough between the rows. Spread manure in the furrows, and then sow southern corn on the manure, so that the seed may be about six or seven inches apart, and cover them the same depth as corn is, when planted. Southern corn will afford a much greater quantity, than northern corn.

When the corn is about eight or ten inches high, it will be proper to pass a horse plough up and down, between each row. Hoe up all the weeds, and cover the small ones. It is important that this ploughing, and weeding, should be done faithfully.

About the middle of June, it will be fit to mow, which should be done while it is succulent, and before it spindles; for if it is not cut early, it exhausts the land unnecessarily, and the stalk grows hard and tough, and loses its nutritive quality, consequently becomes unfit for use. Care should be taken not to cut it too near the ground, for it will sprout again, and in September you will have another crop. The value of this kind of fodder, more than any other, depends on the success of *curing* it; as rain or dew, injures it extremely. If possible it should be carried where it could be placed under cover during a shower, or thrown into stacks; and as soon as it is sufficiently cured, it should be immediately housed for the winter use, when cattle or horses will prefer it to the best and sweetest clover.

If, in consequence of a spring drought, you should apprehend that your crop of hay will fall short of the necessary quantity to support your cattle through the ensuing winter, you can "break up" a piece of land, even as late as June, sow it with corn, as above described, and it will produce you, if a good season, eight tons of excellent fodder to the acre. If your pastures are parched with heat, and afford little feed, which often occurs in July and August, you can provide against this exigency, by appropriating in the spring a portion of land for the cultivation of this article, to be used as *green fodder*. You will be amply repaid, in an abundant quantity of *rich* milk from your cows, and your butter will be sweet as a violet, and as yellow as gold.

Cranberries.—Cultivated cranberries were exhibited by S. Bates, of Billingham, Norfolk county, Massachusetts, which were grown on his own land. He states that low land is best for them, prepared in the same manner as for grain, the wild cranberry being transplanted into it in rows 20 inches apart. At first they require a slight hoeing; afterwards they spread and cover the ground, producing crops annually thereafter, without farther culture; and in this condition, they are more productive, the fruit being larger and finer, than in their wild state, the yield being from 200 to 300 bushels per acre, and worth on an average, in the Boston market, one dollar a bushel. A damp soil, or when wet predominates, has generally been considered essential, but Mr. B. thinks this is not necessary to their successful cultivation; early spring is the best time for transplanting.

When these are cultivated in gardens, or fields, of firm land, use for manure the muck or mud, from the bogs where they grow spontaneously; by these means full crops of this most valuable fruit may be procured with the greatest certainty, and at little cost or trouble, and of superior flavor.—*Farmer's Monthly Visitor.*

Changing Seeds.—It is well known to cultivators of the soil, to be a general rule that extraordinary development of the woody fibre, and foliage of plants retards their production of seed, and fruit, and that the formation of fruit, is hastened and improved by correcting the tendency to a disproportionate development of stalk. Thus fruit-trees, which shoot vigorously are not good bearers—and pruned, and dwarf trees, are always most prolific. Cutting the bark away from around a limb, so as to retard its growth of wood, too, is known to make it produce more, and better fruit. Trimming closely vines, &c. is known to be the only way such extraordinary crops as are sometimes seen, can be produced: and the first crop of clover, with a rapid growth of foliage, is known to yield but little seed, while the after crops, after this growth is retarded by mowing, are the abundant seed crop.

New plants, which grow on moist soils, little exposed, are found always to show a tendency for a disproportionate development of leaf, and woody fibre—running up rank and sappy, with little or no fruit. This may be seen in all swamps, and low, and wet places, as well as in more northern, and less sunny latitudes. Plants on the contrary which grow on situations well exposed, and in dry and loose soil, are found to have a rather stunted growth of stalk, but a full development of seed and fruit.

Assuming now, that any peculiarity of growth in a plant, after several generations becomes *fixed* into a sort of *habit*, and will be preserved even on a removal to a different situation for a considerable time, we have the following rules for our guidance in selecting, and changing seeds:

1. Seed for a cold, wet soil, where the tendency to woody growth, is desired to be corrected, should be selected from warmer and dryer spots.

2. Seed for dry and exposed soils, which naturally are little inclined to produce wood or foliage, should be selected from colder and more moist localities.

3. Seed for such plants as are desired to be raised mostly for their wood, or their foliage, should be selected entirely from colder and wetter localities—such as timber trees—and clover and the grasses, raised for forage.

Professor Bronn thinks, were these rules neglected, and seeds continually planted on the same kind of soil, as that which produce them—that cultivators of cold and moist regions, would gradually have their crops maturing later and later, and with more and more stalk and foliage, until they would be no longer profitable—and that cultivators of dry and warm regions, would have their crops seeding gradually sooner and sooner, and the stalks and foliage becoming more and more stinted, until the stalk would be insufficient to furnish nutriment to the seed, and both would languish.

An illustration of the tendency of dry and warm soils, to produce seed, and of wet and cold ones to produce foliage, and woody fibre, may be seen in the difference in the growth of many garden plants in winter and summer. Turneps, lettuce, spinach, cress, mustard, &c. planted in the fall, so as to have a winter growth, produce abundant herbage and foliage. But planted in summer, there only come a few stunted leaves, and they almost immediately run to seed. From this, then, we would suppose that the desired result in interchanging seed from different sections, could, with such plants, as will admit of winter cultivation be equally as well attained in exchanging the seed of winter and summer growth. Thus, if we wished to select a seed of oats, rye, or wheat, which would produce a quick head, and an early crop of grain, we would choose seed from a crop which had been planted rather late, and matured in summer. Or if we wished a heavy crop of foliage, and wished it to remain long on the ground without seeding, we should select from such crops as had remained on the ground, and grew through the winter—thus having given it the cold, wet soil, favorable to the production of foliage and stalk. This position we believe to be sustained by the experience of all who have tried the two kinds of grain. The same result too could be obtained by the farmer in selecting seed from the wet and dry spots respectively of his farm, for interchange; as the difference in the growth on such spots will be found equivalent to the difference in the growth of many degrees of latitude.—*S. W. Farmer.*

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her.

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

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